

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XLIX, No. 10
WHOLE NO. 1237

June 10, 1933

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

EDITORIALS —Note and Comment.....	217-221
TOPICS OF INTEREST: What Is Heaven? by Francis P. LeBuffe, S.J.—Sing Cuckoo for May by Robert T. Hopkins—The Tyranny in Spain by Wilfrid Parsons, S.J.—Chicago's Catholic Centennial by G. J. Garraghan, S.J.....	222-229
SOCIOLOGY: Billions for Bureaucracy by R. F. Hampson.....	229-230
EDUCATION: Master John Plainchant by Brother Cajetan, C.F.X.....	230-231
WITH SCRIP AND STAFF by The Pilgrim.....	232
LITERATURE: The Talent of Writers by Francis Talbot, S.J.	233-234
BOOK REVIEWS , 234-236..... COMMUNICATIONS , 237..... CHRONICLE	238-240

A Bishop in the Mills

MANCHESTER in New Hampshire is the site of one of the largest cotton mills in the world. For many years, discord has existed between the owners and the workers, due chiefly to the inability or the unwillingness of the owners to readjust the plant and budget so as to meet competition from mills in other parts of the country, particularly in the South. Last month this discord came to a head, and after rioters had overpowered the police, the National Guard was called out.

Happily, Manchester also possesses a Bishop, the Most Rev. John B. Petersen, D.D., who knows that the only solution of our labor wars is to be found in the adoption of the principles set forth in the great Encyclicals of Leo XIII and Pius XI. For many years, the Bishop had taught sociology and economics at St. John's Seminary, in Brighton, Mass., but not until he had assumed the See of Manchester was he in a position to apply them practically to a great labor dispute.

At the opening of the strike, the Bishop went to the workers, and questioned them until he knew their case. Briefly, it was a protest against the wage scale, cut from twenty to forty per cent, and put in force in February, 1933. Then he consulted the owners, and found that they were willing to increase this scale by fifteen per cent, but not until July 29, 1933. Naturally enough, they cherished no feelings of warm regard toward the strikers who, in their judgment, had been responsible for the disorder. The Bishop suggested that both sides had been too hasty, and after a series of conferences, the owners agreed to put the increase into effect at once, and to exercise no discrimination against the strikers. The terms of peace were accepted by all parties, and the strike came to an end.

Both sides, very probably, have learned a lesson. No

doubt they have learned many lessons. Upon the strikers the truth has been impressed that in every labor dispute, "the rights of all," as Leo XIII taught in his Encyclical, "must be religiously respected." The owners have probably learned that wages come before dividends, and that the budget readjustment which rests mainly on wage slashing is a fatal policy. Not only can it be an immoral assault on the rights of the worker, but it commonly stirs up resentment which may end in the destruction of the corporation's property. It is also objectionable on other grounds. In his current report as president of the Standard Oil Company of New Jersey, Walter C. Teagle observes that "employers who have slashed wages as the easiest way of reducing costs have themselves further restricted consumption." While we do not agree that Mr. Teagle's "share-the-work plan" is an improvement on the wage slashing plan, so far as the individual worker is concerned, his indictment of wage cutting as an economic evil is fully justified.

The events of the past two years, moving quickly from poverty to penury, are alone sufficient evidence for the case, and wage cutting as an adequate and proper means for reducing production costs is now fully discredited. It is to be hoped that employers of labor will not forget this lesson in the dawn flush of better times.

The right of the worker to a living wage is a right founded on man's nature, and a right, therefore, prior in time and force to the right of the owner to a return on his investment. The two rights need not conflict, and they will not, when owners and employes are willing to sit down calmly to evolve the policy which will best conserve the rights of all concerned. Unfortunately, as Bishop Petersen has said, both parties are sometimes "a bit hasty" in forming conclusions, and too uncompromising in demanding the recognition of rights, real or alleged.

Under the proposed Industrial Recovery Act, it is probable that these hasty conclusions will become less common than they have been in our industrial history. But in all cases, whatever legal machinery for conciliation may be devised, these industrial conflicts must be settled in accord with the principles of justice and charity, stated with clarity and persuasiveness in the great Labor Encyclicals of Leo XIII and Pius XI. Otherwise they will not be settled, but only suppressed, to break forth with crueler ferocity with the inevitable rise of another dispute.

Is the Law a Racket?

IN the *Annals of the American Academy of Political and Social Science*, Professor I. M. Wormser, of Fordham University, answers the question with a qualified affirmative. Lawyers and judges, he thinks, are too sure that the ethical standards of the profession are beyond reproach, and their complacency in this respect the professor terms "lamentable." Yet on all sides we hear complaints of lawyers preying upon clients, misusing their funds, and, in general, of debasing an honorable profession to a level considerably below that of a dubiously honest commercial business. The belief that the average lawyer is simply an anti-social ally of the criminal and the professional malefactor is very common, and, to quote Prof. Wormser, "the law has largely come to be looked upon, in the layman's eyes, as a business or a racket, not an honorable profession."

Now while the layman's conclusion is substantially erroneous, it rests upon just enough of truth to give it point and vigor. For every charge that he prefers the layman can probably find sufficient evidence in the career of one or more practitioners at the local bar. Vice flaunts itself in public, while virtue works quietly in the background. The one is news, but the other is so common that we take no more notice of it than the air we breathe. As a whole, the profession is sound, but it must be admitted that unless the proper authority takes measures to eliminate the corruption that is undeniably present, it will not long remain sound.

For the last two or three decades, the law has been the close associate of "big business," and the connection has done it no good. Evil communications have corrupted good manners. Today many law firms are conducted on lines that would be tolerated only in a sweat shop. The chief purpose of these firms is not to aid the State to secure justice for all alike, but to make money. The general corruption which has followed upon a nation-wide pursuit of greed and gain is typified in these lawyers, and, unless it can be checked, will soon be typified in the profession as a whole.

Undoubtedly, a serious responsibility rests upon the local and national bar associations. Punitive measures, vigorously and consistently applied, will eliminate the present offenders, but the best guarantee for the future is more insistence upon character training in our law schools, and upon character tests that really test, to be passed before the applicant is admitted to the bar. Un-

fortunately, few if any schools, excepting those conducted under Catholic auspices, lay any stress on the moral and religious training of the student. Unfortunately, again, the character tests prescribed by the bar associations are too often applied by examiners whose own reputations for good sense and high ideals in the profession are not above suspicion. If the profession is to rise above the low level assigned it by the average layman, let it begin by demanding proofs of unblemished morality in every law-school graduate as the price of his admission to an ancient and honorable profession.

Decreasing Unemployment

REPORTS from some parts of the country are very encouraging, and from every part of the country are better than they were six months ago. As the President has said, the starting point of economic recovery lies in putting as many as possible of the unemployed back to work. There seems good reason to believe that at last we have come to this starting point. Figures furnished by the Government indicate that unemployment fell from 13,359,000 in March to 12,730,000 in April, a decrease of more than 600,000.

The largest number of new jobs was in agriculture, followed by retail trade and factories. For the first three weeks of May, trade-union reports show a slight increase in building and manufacturing, and some of the railroads report larger loadings of coal and steel. Thirty-eight of the sixty-six class 1 railroads showed an increased net revenue in April. In the same period, about 70,000 men had been sent to the forestry camps. These gains must be set against losses in the shoe industry and in some metal trades, both of which groups report an increase in unemployment. The picture, then, while still far from bright, affords solid reason for encouragement.

The greatest task before the country is to get our more than 12,000,000 unemployed back into gainful occupation. Senator Wagner, of New York, is of the opinion that the bill for the establishment of a program of public works, passed by the House late in May, will do so much to accomplish that end that it may rightfully be called "the national industrial-recovery bill." This measure proposes (1) to establish "healthy conditions in trade and industry, encouraging the factories to resume operations," and (2) to spend more than three billion dollars for public works, Federal, State, and municipal. These funds, to be raised through a bond issue, may be expended, under Federal authority, for the creation of any publicly owned agency or facility, such as public buildings, roads, the conservation and development of natural resources, and river and harbor improvements. Many useful projects were checked in 1929, and their furtherance at this time would mean not only decreased unemployment, but the completion of valuable public facilities. The jobs thus created will distribute purchasing power among thousands now penniless, and their ability to buy will stimulate, it is confidently hoped, the resumption of work in private industries.

Not all these bright hopes will be at once realized by the passage of the bill, but no other measure introduced in the present Congress attacks with equal directness the dreadful evil of unemployment. Like other remedies suggested by the President, it is at least worth trying. Had it been applied two years ago, when Senator Wagner brought up a bill identical in principle, we might by this time have been well back on the road to recovery. No one likes these huge Federal expenditures, but we are in no position to reject a promising remedy on the ground of its unpleasant color or taste.

The Mooney Case

THE second trial of Mooney for murder ended abruptly when the court ordered the jury to bring in a verdict of acquittal. "The State has no evidence to offer," said the assistant district attorney, and thereafter the "trial" became a colloquy between Mooney, the judge, Mooney's attorney, and the prosecutor. Mooney called for the evidence in the prior case on which he was convicted, but his petition was denied, no doubt on grounds that are completely, if technically, legal. Mooney insisted that the jury which was to try him be put in possession "of all the facts in the case," and asked that Matt I. Sullivan, who advised the Governor last year to deny him a pardon, be appointed now as his prosecutor. This too was denied. Hence, as Mooney remarked in open court, the evidence which was sufficient "for four Governors of this State, the Appellate and the Supreme Courts to hold that I should stay in prison, is not sufficient to be introduced into this trial."

Thus another attempt to review the testimony in this famous case has apparently failed. Mooney may be guilty, as the California courts have declared, or he may be innocent, as investigators of the highest character for ability and disinterestedness have asserted, after careful and exhaustive examination. But since the State has declined "for good and sufficient reasons" to use in the second case the evidence which it used in the first, it has prevented Mooney's legal counsel from subjecting that evidence to re-examination. Whether this action was taken by the State because it could not properly present the testimony after seventeen years, or because it distrusted its probative value, the result is the same. Of one and the same act, resulting in the death of a number of citizens, Mooney has been declared legally guilty and legally innocent. This unhappy result will hardly raise the courts to a high plane of esteem in the mind of the average citizen.

Messrs. Frank P. Walsh, of New York, and Leo Gallagher, of Los Angeles, Mooney's counsel, do not intend to leave the case in its present form. According to the Associated Press, their next step will be to file a petition with the Governor, asking a pardon for Mooney, and in the event of failure, they will take the case to the Supreme Court of the United States. The appeal to the Supreme Court will allege that Mooney has been deprived of his liberty without due process of law, and that there

is no legal machinery available in California to grant him any relief.

The second allegation is true, beyond possibility of doubt. California claims that she is within her rights in declining to prosecute Mooney on the second indictment for murder, which is based on the same evidence which secured conviction on the first indictment. California further claims to be within her rights in keeping Mooney in prison for the rest of his life on a verdict secured by evidence which she will not allow to be re-examined in her courts. Whether the Supreme Court will affirm this stand, or rise above the legal enactments which prevent a complete and searching examination of all the evidence, remains to be seen. But if our highest Court will again take its stand on the fundamental principles of justice on which the decision in the Scottsboro case was based, Mooney's counsel will have an opportunity for which thousands of Americans have been praying for nearly a score of years.

The Banker's New Deal

IF the Messrs. Morgan & Company, of New York, Philadelphia, London, and, possibly, other financial centers, are to be held up as an example, the private bankers have not applied for a new deal, and would much rather not have one. However, the new deal will come, and it would appear that the private bankers are in soror need of it than are their more commercial brethren. The testimony at Washington indicates that the Morgans are serenely unaware of any rent in their garments. They have done business on the old laissez-faire plan for so many years that the rents, if ever noticed, are no longer regarded as defects but, rather, as ornaments.

As Walter Lippmann has observed, the testimony of Mr. Morgan and his associates has demonstrated the social injustice which must ensue when great power is exercised by a small group of men "without full disclosure and complete public accountability." So far was the firm from "full disclosure" that even Mr. Morgan himself frequently did not know either the details of projects which it had undertaken, or to what extent they had succeeded or failed. The partners made their decisions in private, and, according to Mr. Morgan, no record was kept of what they did in their meetings. While they had no monopoly of the investment market, it is perfectly plain that they exercised a tremendous power over corporate financing; and in the exercise of this power, they should have been subjected, but were not, to the authority of the State.

The point here at issue is "How much financial power may safely be exercised by an individual or by a closed corporation, without harm to the common good?" Obviously, that question cannot be answered offhand. But the revelations of the last few years have shown that our great banking houses and our most prominent financiers have recklessly misused the power put into their hands by a confiding public. Fundamentally, the issue is not economic but moral. Writing for the *New York American*,

B. C. Forbes repudiates the idea that there is not "a single great banking or business house in the country that would welcome Jesus Christ as a member of its directorate." Mr. Forbes is an optimist; we are in our present condition chiefly because the world and big business have flouted Christian principles. Reform legislation will check the greater evils, and we must have it. But only religion in the hearts of those who regulate the financial world can completely eliminate them.

Note and Comment

Why Tax Non-Profit Schools?

THE only State in the Union which taxes private schools not conducted for profit is California. On June 27, the citizens of that State will have an opportunity to decide by their votes whether this burden will be lifted from the schools, or continued. Economists and tax experts have endorsed the measure, known as the Dempster Amendment, which will exempt the schools from taxation. These schools annually care for about 100,000 children, and in return for this service they are taxed about \$350,000. Should they be unable to continue paying the tax, it would be necessary for the State to educate these children at a cost estimated to be about \$12,500,000, annually, in addition to an investment for new school buildings of not less than \$20,000,000. Thus the annual saving to the State is about twenty-five times as much as the penalty tax which the State is demanding from the private schools. Typical of the opposition to the Dempster Amendment is an argument put out by an Association calling itself the California Taxpayers' Alliance. The Alliance asserts that the Amendment is an attack on the public schools, and claims that its adoption means the end of the public-school system in the State! The Alliance appeals for funds and, significantly, tells prospective donors that "No names will be published."

Educating for Peace

THE trouble about educating people for peace, is that the majority of them are more interested in fighting than in behaving. War is always good copy; peace is no news. Yet when the reality of bloodshed bursts upon a nation, laments are voiced that no one thought of taking thought in time. The series of radio talks on this subject, entitled "A Plea for Peace," now being conducted over the Paulist Fathers' station WLWL, in New York City, grips with the present in the light of the future. The idea for this series came from a zealous Catholic layman and Knight of Columbus in Brooklyn, John B. McArdle, and was caught up by Prof. Parker T. Moon, President of the Catholic Association for International Peace, and a group of well-qualified speakers residing in New York City. These were introduced on May 18 in a preliminary talk by Father LaFarge, of the Staff of AMERICA. They are: Miss Elizabeth Lynskey, Ph.D.,

May 25, on "Efforts for Peace in the Far East"; Father Ignatius W. Cox, S.J., of Fordham University, June 1, on "The Right to Peace"; Miss Frances S. Childs, M.A., of Brooklyn College, June 8, on "Making Peace Practical"; William A. Prendergast, June 15, on "The World Economic Conference"; Miss Mary C. McGinnis, M.A., instructor in Hunter College, on the question, "Can Europe Disarm?" and Prof. Parker T. Moon, June 29, on "The Prospects for Peace." The utterances of the Pope and the President alike, both dwelling on the supreme need for the world to give thought to this problem, which, if not settled, is bound to wreck the approaching Economic Conference, make peace and disarmament for the nonce so timely a topic as to transcend even the economic question. The Catholic Association for International Peace, in sponsoring this series, has begun a work which can be followed with advantage elsewhere.

Catherine Labouré

AFTER reposing tranquilly in the tomb for fifty-six years, the remains of the Venerable Servant of God, Catherine Labouré, were exhumed at Reuilly, in France, on April 30, 1933. Her features were still intact, and were recognized by two persons who had known her during life. During the time that has elapsed between the saintly departure from this world of this humble and hidden Daughter of Charity, whom St. Vincent de Paul had summoned from beyond the grave to be his follower upon this earth, and her glorious apotheosis as one of God's Blessed upon May 28 of this year, the Miraculous Medal of the Immaculate Conception, which she had designed under Our Lady's own direction, has swept the Catholic world. Hardly a sacramental, outside of the crucifix scapular, and holy water, is so known and venerated by untold numbers of the Faithful. Yet how simple are the records that remain to us of Sister Catherine's life! The story of this childhood, burdened with a grown-up's duties, from its very dawn; of this girlhood, giving itself directly to God and His holy Mother without question or reservation; of this long laborious life of menial toil, has the freshness of all God's vast things: the stars, the illimitable ocean. The state of mankind, irreligion, conflict, suffering, impelled Mary to grant to the world through Catherine Labouré the Medal over a hundred years ago. It is not too much to expect that Our Lady, on this great occasion, will grant a new outpouring of God's graces through her hands and the Blessed One's intercession. But for this to come about, as Our Lady told Catherine, we must not only pray, but pray very much.

The Price of a Letter

WHEN Benjamin Franklin wrote to "Dear Polly" in 1768, giving advice to her as to her conduct towards her aunt, that penny-wise, pound-wise gentleman would have been amazed if he knew that his letter would be worth, at the present rate of currency, the princely sum of \$400. When Thomas Lynch, of South Carolina,

who signed his name to the Declaration of Independence, put his signature on the title page of one of the books in his library, his hand would likely be stricken with palsy if he had a vision of those few strokes of his pen being priced today at a cool \$1,000. Francis Pizarro, the Spanish explorer, wrote in 1540 an agreement on religious matters with Archbishop Serviago; then, it was worth only the price of peace and good order, plus paper and ink; now it can be secured for \$500, current exchange. Rasputin sent a communication to Commissar Chaplin that, at the time, probably meant something to both parties; now it signifies \$50 to anyone at all who wants it. Mary Baker Eddy, and one might suspect her of profiteering, copied some passages from her book and made various changes; she would undoubtedly grasp from the grave for this manuscript that now would bring into the treasury a full \$50. Martin, Paul and Johannes Luther, bound together in full morocco, are knocked down at \$400. These are a few bargains listed in a bulletin just issued by Walter R. Benjamin, dean of autograph dealers. In his monthly *Collector* he lists other letters and autographs that may be bought for a dime or two bits. A most human hobby is this of autograph collecting; more personal is it than the collection of stamps and coins and trinkets; and most unlimited in its scope and very adventurous is it in its quests. There are no rules except the great principle of the pride of possession and that human weakness of possessing something that is most rare.

Catholic Educators At St. Paul

THE *Bulletin* of the National Catholic Educational Association contains the announcement of the coming convention at St. Paul June 26-29. The convention will open with a Solemn Pontifical Mass celebrated in the Cathedral by the Most Rev. F. W. Howard, D.D., Bishop of Covington and President General of the Association. The sermon will be preached by the Most Rev. John G. Murray, D.D., Archbishop of St. Paul. One of the features of the St. Paul convention will be a conference on parent-teacher activities, to be held in cooperation with the National Council of Catholic Women, on June 26. On the following days, sectional meetings will be held, and the convention will close with a general meeting at noon on June 29. Among the subjects to be discussed are the adequate financing of the Catholic college by the Very Rev. J. W. R. Maguire, C.S.V., of St. Viator's College, religion in the Catholic college by the Rev. Charles J. Deane, S.J., dean of Fordham College, graduate studies by the Rev. A. M. Schwitalla, S.J., of St. Louis University, social studies by the Rev. Joseph Reiner, S.J., of Loyola University, Chicago, and Catholic Action in the Catholic college by the Rev. Walter C. Tredtin, S.M., of the University of Dayton. Despite the economic stringency, preliminary reports indicate a good attendance at the convention. Sisters who wish to arrange for living accommodations may communicate with the Rev. John J. Cullinan, Nazareth Hall, St. Paul,

while priests and Brothers who wish accommodations outside the hotels will be cared for by the Rev. William O. Brady, St. Paul Seminary, St. Paul.

Catholic Action For the Negro

THE following resolutions, referred to by Richard M. McKeon, S.J., in a communication in last week's AMERICA, were adopted by the students of the College of the Sacred Heart, Manhattanville, New York City, at a meeting of the Catholic Action Forum, held May 3, 1933.

WHEREAS: I am enjoying the privilege of a Catholic higher education, I recognize that I have certain duties and obligations toward my fellow man, among which I must consider my conduct and attitude toward the American Negro,

I therefore resolve to carry out and adhere to the following resolutions:

1. To maintain that the Negro as a human being and as a citizen is entitled to the rights of life, liberty, and pursuit of happiness and to the essential opportunities of life and the full measure of social justice.

2. To be courteous and kind to every colored person remembering the heavy yoke of injustice and discrimination he is bearing. To remember that no race or group in America has endured the many handicaps that are his today.

3. To say a kind word for him on every proper occasion.

4. Not to speak slightly or use nicknames which tend to humiliate, offend, or discourage him.

5. To remember that the Catholic Church and the Catholic program of social justice have been called "The Greatest Hope of the Colored Race."

6. To recognize that the Negro shares my membership in the Mystical Body of Christ and the privileges that flow therefrom and to conduct myself in accordance therewith.

7. To give liberally on the Sundays of the year when the collections are devoted to the heroic missionaries laboring among the Negro group.

8. To become increasingly interested in the welfare of the Negro; to engage actively in some form of Catholic Action looking to the betterment of his condition, spiritually and materially.

If the spirit in which these noble resolutions were conceived becomes prevalent among the younger generation of Catholics in this country, the most difficult of all America's human problems will be solved. Best of all, it will be solved on the only lasting basis, that of true social justice. In this day of new deals, it becomes Catholic youth to be in the vanguard to see that all of our fellow-citizens share in them.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY FRANCIS X. TALBOT JOHN LAFARGE
GERARD B. DONNELLY FLORENCE D. SULLIVAN JAMES F. DONOVAN
Associate Editors

FRANCIS P. LABUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: MEDallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

What Is Heaven?

FRANCIS P. LEBUFFE, S.J.

NOT a few Catholics fall far short of a proper understanding of heaven. As in the case of hell when our attention is often centered on "the pains of sense" and not on the essential punishment which is "the pain of loss," so, too, when our thoughts turn to heaven we are apt to think of its lesser joys and miss the core and heart of our future beatitude.

The essential, happiness-giving fact of heaven is the intuitive vision, the face-to-face vision of God. To this face-to-face vision of God human nature could lay no least claim. It is something wholly unmerited and unmeritable.

It is true that by the very exigency of our intellectual nature we require God as our "end," i.e., as the purposeful completion of that nature. For our intellects ceaselessly track down truth, and our wills uninterruptedly grasp after good, and under the lash of this search we smart and weary all through life. Only one object can ever stay our questings: the object in which is concreted all truth and all goodness. There is such an object and there is only one such object: God. Thus by the very gravitation of our nature we are borne Godwards—and our nature's purpose is thus written clearly within it: knowledge and love of God which will bring "rest from search" but not "rest from enjoyment." However, this knowledge and love, demanded by our nature as its purposeful completion, would be "abstractive" and "analogical," i.e., drawn, after death, from the knowledge of other souls, which, being known immediately, would give us a more perfect knowledge than we have now with our sense-sprung concepts. This is what philosophers call the *natural* end of man. If He created man, God Himself was necessitated to place this as man's destiny.

But God was good enough to do more. He could not give man any destiny other than Himself; but He could give Himself to man in a new fashion. This He did, and man's destiny now is *super-natural*, an end which is above all possible claims of nature, an end freely and graciously given by God: God Himself known, not abstractively and analogically, but known intuitively, i.e., face-to-face.

This intuitive, face-to-face vision of God is an article of Catholic Faith. Benedict XII in his constitution "Benedictus Deus" (January 29, 1336) wrote:

Through this constitution which is to have permanent force, by Our Apostolic authority we define that according to the ordinary dispensation of God, the souls of all the saints who passed out of this world before the Passion of Our Lord Jesus Christ, and [the souls] of the holy Apostles, martyrs, confessors, virgins, and of the other Faithful, who departed after having received the Baptism of Christ . . . see the Divine essence with an intuitive and face-to-face vision . . . the Divine essence immediately disclosing itself unveiledly, clearly, and distinctly; and that those who have this vision find their joy in the same Divine essence . . . and that after this intuitive and face-to-face vision and enjoyment shall have been once attained by them . . . this same vision and enjoyment without any interruption . . . shall con-

time until the final judgment and thereafter throughout eternity.

And the Council of Florence (1439) more pithily declared that the souls of the saved "clearly see the Triune God as He is, though one is more perfect than the other according to the different merits of each."

It is "of faith" then: (1) that we are to see God face-to-face; and (2) that our happiness is to be greater or less "according to the different merits of each." (This latter point will find no treatment in the present article.)

The face-to-face vision of God is the "essence" of Heaven. That it is which makes the saved "blessed," i.e., ultimately perfected in their rational nature, with the happiness consequent thereon. St. Thomas puts this beautifully (*Contra Gentiles*, III, 51):

We shall see God face to face, because we shall have an immediate vision of Him, as of a man whom we see face to face. By this vision we are most of all made like to God, and are partakers in His happiness, for this is His happiness, that He understands Himself. They, therefore "eat and drink at the table" of God (*Luke xxii, 9*), who enjoy the same happiness wherewith God is happy, seeing Him in the way He sees Himself.

Gazing into the unplumbed depths of the Godhead we shall see the very Essence of God which is so exuberant with "being" that it exists by the sheer fruitfulness of its own self-sufficiency; we shall see the Fatherhood as the first term of that internal, mysterious plurality of Persons, all of whom are one in Essence, though three-fold in Personality; we shall see the Son eternally generated and eternally being generated by the Father's knowledge of all that the Godhead means and contains; we shall see the Holy Spirit eternally breathed forth and eternally being breathed forth by the never-begun and never-ended, blended love of Father and Son. That will be our eternal occupation: gazing down, down, down into the heart of God. That will, of itself, and essentially, make us completely happy.

And other things of God are there to be seen—the eternal decrees of God: decrees of creation, of Incarnation, of Redemption; the decrees of other creations which may have come and gone while eternity lasted on without any change or sequence of events within it; decrees of creations that might have been but never were, nor ever shall be. Into the very counsels of God we shall gaze, and what to our dim faith in this world was a tangled skein of mysteries, will then be seen as the ordered and orderly plan of Infinite Wisdom.

This knowledge of God is the very pith and marrow of our beatitude. This it is which will make us "blessed." But still other happinesses will be ours. Ours it will be to hold intimate converse with Our Lord, and much shall we have to talk about: His own earthly life, and how He felt, as man, during those years when He sojourned visibly among His wayward creatures; about His preaching and His miracles; about the way He said the First Mass; about His Passion and death and resurrection; about all

He did during the forty days He still lingered on earth as though loath to leave His loved ones. And much, too, about our own selves; the ups-and-downs of the life now gone: how His grace was given plentifully; yet how we often failed to profit from it; how we disappointed Him; but best of all, the way we did win out in the end through His good grace, so liberally bestowed, that came so insistently.

His Mother Mary, too, will have many a secret to tell us, much that St. Luke never put down in writing, and maybe very much that St. Luke would not have then understood: secrets of the nine months when she was the one, lone tabernacle of the God-Man; secrets of Bethlehem, and Egypt, and Nazareth; secrets of the years when He had left her to bring Himself, for a short space, the "good tidings" to men; secrets of the last week, and of the last twenty-four hours of His life when her vigil was finally ended beneath the Cross; secrets of the years when she helped bring into life the Mystical Body of Christ, even as she had mothered His physical Body. And many an hour of timeless eternity will speed on its way as we listen to the best of Mothers tell of the Best of sons.

These will be the lesser joys, but "lesser" only because the other joy comes from Infinity itself. And among these lesser joys will be our compassioning with the Saints: a Peter and a Paul; a Patrick and a Boniface; a Francis, a Dominic, and an Ignatius; Teresa of Avila, and her little sister, Teresa of Lisieux; a Damien and a Juges. They were our heroes and our heroines—and now we are to spend an eternity, joyful and unbroken, with them!

Then, too, our loved ones will be there, we hope, and many a friend who has trod the lonely years with us, and shored us up when heaven seemed quite too far away for our halting steps. With these, too, shall we pass many an hour reliving old times, and yet all the while knowing and loving God uninterruptedly.

Hell has been aptly described as "energy without joy"—and heaven may be said to find us working with every ounce of our being untiringly, and untirably, for the joy of activity is there unalloyed. There are no difficulties to overcome, no obstacles to be removed, no repugnances to be pushed under. There is no obscurity in our knowledge, no irritation in our will. God is what our very innermost nature demands, and so we love Him with complete willingness, with all that we are, with no least holding back.

That—the face-to-face vision of God—is what makes heaven heaven. It is eternal *life*, because it is teeming with activity that will never cease; it is *glory* for glory is well defined as "clear knowledge joined with praise," and our eternity will be spent knowing God "unveiledly, clearly and distinctly," and our song of praise will blend with the Angelic choirs; and it is "joy," "eternal joy," now that the shadows of earth have lifted and the things of sense cheat us no longer; for we have "heard a great voice from the throne" saying (Apoc. xxi, 3-4):

Behold the Tabernacle of God with men,
And He will dwell with them.
And they shall be His people
And God Himself with them shall be their God.
And God shall wipe away all tears from their eyes;
And death shall be no more;
Nor mourning, nor crying, nor sorrow shall be any more.
For the former things have passed away.
It is eternal *rest*. As Lessius says ("Names of God," translated by T. J. Campbell, S.J., Ch. L, p. 131):

All the angels and all the blessed during all eternity will so rest in His vision, in His love, and in the beatific enjoyment of Him, that they can desire nothing beyond; but will find in Him the term of all their desires and will enjoy in Him a blessed repose.

The turmoil of life is over, and we are resting there in heaven, in the uninterrupted enjoyment of the companionship, the face-to-face presence of *Father* in His home.

Sing Cuckoo for May

ROBERT T. HOPKINS

Of all the events that transpired during the past month the most important was, of course, the Morgan investigation. The adventure of Mlle. d'Idier and her Manhattan judge was the most amusing; the sudden zoom of the stock market was the most hopeful; and the New York Zoo's offer to sell its camel just before the balloting on Repeal was probably the most portentous. These happenings, together with the quite understandable silence of Bishop Manning when the French Chamber balked again at the debt payment and "Of Thee I Sing" returned to Broadway, were undoubtedly among the more entertaining features of the month's news. Perhaps, though, the best way to approach a review of the last thirty days is to jot down some of the more trivial items.

Strangely enough, a number of these recent trivialities evoke memories of the 'nineties. Congress, for instance, gave a medal to Hobson for his heroism during the Spanish war, no discernible reason for the long delay being so much as mentioned. Peter Pan, who has grown up since the end of the century and become Peter Llewellyn Davies, announced the birth of an heir. The original Little Lord Fauntleroy, gave a press interview in which he roundly cursed his famous velvet pants and golden curls and confessed that they had handicapped him psychically since childhood. "Uncle Tom's Cabin" began a run in Times Square.

Other events of the month were less nostalgic. It was during May that the senior Rockefeller shattered tradition by failing to give away new dimes. There was another earthquake in California. The enraged Chicago school teachers resurrected an ancient custom and burned General Dawes in effigy on the Lake front, not far from the Century of Progress exposition. A Jersey parent named his new-born son Franklin Depression and grimly refused to say whether he intended the name as a prophecy of continuing evil or as a memorial of victory achieved. In Washington, House members, still jumpy over that recent pistol business in the gallery, were thrown into a panic when a young woman suddenly shouted at them from

over the speaker's desk and told them they were all fools. A Congregationalist minister displayed public concern over a sermon by one of his younger colleagues entitled, "If I Were The Devil, What in Hell Would I Be Doing?" A group of Communists jovially singing the "Internationale" in a crowded New York subway train were silenced by a woman who screeched the "Star Spangled Banner" until she left the train to attend a meeting of the International Good Will Union. Mrs. Roosevelt resigned as editor of *Babies—Just Babies* because of the press of business, and immediately thereafter contracted to edit a page in the *Women's Home Companion*. Americans in Paris, aghast at the decline of the dollar, packed the west-bound ocean liners and gave them their biggest business since the depression started. All this occurred during May, a month about which, incidentally, Shakespeare once wrote a lyric beginning "Sing Cuckoo, Sing Cuckoo!"

The courts had their monthly share of newspaper space. In England, there died the judge who won international notoriety no longer than three years ago by his outrageous pronouncements upon women and marriage. At home, Judge Louderback explained things to the Senate. A New York judge, winding up a million-dollar bond case, nullified the hitherto sacred and unassailable gold clause. In California Tom Mooney was declared not guilty after an amazing trial in which the prosecution offered no evidence at all; whereas in a Jersey motion-picture trial five tons of documents were dumped into the courtroom to be used as evidence. Mlle. d'Idier, a fifteen-year-old stowaway from France was haled before a New York judge. Hypnotized by her youth, beauty, charm, and accent, the rapturous jurist showered her with presents. Then the mother appeared and announced that the girl was a high-school runaway from Hazelton, Pa., named Mary Whittier. She was taken home and spanked; the injudicious presents returned.

Mr. Al Smith, that grand showman, was frequently in the headlines. Nicholas Murray Butler and Mr. LaGuardia clamored for him as mayor. His absence from the Farley dinner, while perfectly understandable, received wide comment; indeed the literati whispered "Banquo." Mr. Smith made a stirring speech for the Salvation Army just a day or two before General Booth announced that the Army was irrevocably dry. He was re-elected as a Tammany Sachem. At the Brooklyn Bridge quintennial he resurrected a forgotten lyric of the old East Side which he rendered with gusto. He stopped the Friars Frolic with a husky solo on the "Sidewalks of New York." These same sidewalks came into prominence again when he played schoolteacher to 4,000 children and taught them not to throw chewing gum and banana peels on the pavements. The high moment of his life came when he balloted for repeal. "I've been waiting for this moment since 1919," he said, modestly passing over the fact that he had also been battling for it. No comment came from the Brown Derby when Bishop Cannon was ordered to stand trial for his financial report in the campaign of 1928. Nor when Clinton Gilbert died,

—Collier's Gentleman in the Duster, who spread the story of the Smith-Roosevelt break. Congress passed a vast public-works bill and Hugh Johnson was rumored as administrator; but, though both program and dictatorship were originally Smith measures, no word was uttered from the Empire State Building.

The financiers, of course, got an enormous slice of the month's publicity. In a dingy courtroom not far from the National City Bank Charles E. Mitchell heard himself alternately praised as a self-sacrificing altruist and denounced as a pirate. J. W. Harriman, soon to be tried for false entries in the books of his bank, escaped from his hospital, stabbed himself, recovered, and threatened to plead insanity—all within a week's time. The most remarkable thing about the Morgan hearing was the profound awe which the jovial Jupiter created in the Senators and spectators assembled to hear him testify. The nation was astounded to see Secretary Glass clash with Pecora and range himself vociferously on the wrong side. What would have happened had he taken the cabinet job later accepted by the discredited Woodin?

A former Comptroller of Currency startled the nation when he casually remarked that defalcations by American bank presidents are as common as bank failures. Mr. Wiggin sailed for Europe just as Representative McFadden, rhythmic impeacher of Presidents, shrieked for an investigation into Mr. Wiggin's affairs. And into Mr. Mellon's. Mr. Mills bought a railroad; Mr. Hoover, it was reported, might become a Great Miner. On the sixth anniversary of his trans-Atlantic flight, Colonel Lindbergh got his name into the papers as a Morgan friend permitted to buy Alleghany common at 20. The nation's industrial leaders, meeting at the Washington Chamber of Commerce, publicly confessed their sins and promised penance, while simultaneously 400 New York business men mounted the stage of Carnegie Hall and sang Palestrina's "Miserere" and "Are You Washed in the Blood of the Lamb?" as numbers in their annual glee-club concert. Mr. Sam Insull of Chicago applied for Greek citizenship; formerly one of this country's chief purveyors of light and fuel, he inspected Greek mines with a view to incorporating a company.

Diego Rivera became a household name. After painting a Lenin portrait, for which, according to a strange report, Mr. Curry's nephew acted as model, he was booted out of the RCA rotunda. Whereupon (1) he made a press statement; (2) protested over the radio; (3) confessed to propaganda in a Town Hall lecture; (4) lost his World's Fair contract; (5) addressed student rioters at Columbia University; (6) precipitated a row among his sympathizers; (7) donated his Rockefeller check to a radical cause; (8) began painting the rejected mural on the walls of the Rand School.

There are a few curious odds and ends that need recording in this swift chronicle of the past thirty days. A Congregationalist minister made a pathetic plea for more ritualism in his church just as certain Episcopalians asked their presiding bishop to refrain from singing a Solemn Mass. As the Pulitzer prizes for 1933 were

published, Mrs. Pearl Buck, one of the 1932 winners, resigned as a missionary after publicly pleading for a creedless faith and rejecting the Divinity of Christ. A second Buck got into the headlines by kidnaping the McMath child, and Gaston Means revived memories of the Lindbergh case with his mad tale in Washington. Mr. Hearst's newspaper, sickening of the harsh realities of the present, turned to the romantic past and published the love-life story of Evelyn Nesbit Thaw. Ann Harding, vacationing in Southern waters met adventure far more thrilling than any movie plot. A Polish aviator, flying the South Atlantic, arrived in Brazil hours before the cabled news of his departure from Africa. Martial law

and tear gas repressed a revolution in Iowa, and while the Wisconsin farmers dumped milk upon the highways, the lowest crop in years was predicted for winter wheat. To John Flynn, writing in the *New Republic*, is credited the most cynical observation of the year: A national manufacturer of office appliances bought full-page space in the newspapers to tell the country why he was specially blessed with the power of prophecy and to predict that the Big Upturn was close at hand. Mr. Flynn pointed out that this same manufacturer had claimed similar infallibility in a national radio hookup several months ago and that on that occasion he had prophesied an overwhelming victory for Hoover.

The Tyranny in Spain

WILFRID PARSONS, S.J.

ONE of the most striking facts of recent months is the vast amount of news that our newspapers, the *New York Times*, for instance, have printed from Germany concerning the oppression of the Jews, and the correspondingly small amount printed about Spain, where an exactly analogous persecution of Catholics has been raging for two years. It cannot be said in answer that the papers would print the news if the news happened to print. The news in Spain is abundant. Presumably, it is news for us only when Jews are persecuted.

The result of all this would be amusing, were it not painful as well. It caused the *Times* itself, in an attempt at self-justification, in trying to show that the case of Germany was different, to use a sentence about the German oppression that exactly described what is going on in Spain, except that the latter case is worse in intensity. The *Nation* also betrays itself in a curious sentence: "It is to be hoped not only that the Socialist-republican coalition [in Spain] will finally triumph, although the odds are heavily against it, but that it will manage to do so without having to resort to dictatorship and terror." Which is exactly like saying in 1868: "It is to be hoped the slaves will be freed without having to resort to arms and a civil war."

Both the *Nation* and the *Times* editorial writer are to be excused, I suppose, because they evidently are utterly unaware, along with the rest of the American people, of just what is going on in Spain. The only thing the *Nation* knows, which is true, is that "the odds are heavily against" the present Government. That means, if it means anything, that the vast majority of the Spanish people are opposed to their present Government, and the recent elections show that to be true, when out of 16,000 councillors elected in 2,447 municipalities, only 5,000 Government candidates were elected, in a campaign in which the sole issue was the Government.

Those same elections are a good example of what I mean. How many know why they had elections at this time? Nobody who reads only the American papers. I have to go to the London *Times* to find out. The reason

was this. When on April 12, 1931, the municipal elections were held which resulted in the departure of King Alfonso, out of 50,000 municipal councillors only 15,000 republican candidates were elected, mostly in the larger cities. This left an overwhelming monarchist majority when the Republic began. Last January a special law was passed in the Cortes that voided all elections where the candidates were voted in unopposed, and their places were taken by special (republican) committees. This, the *Times* points out, was a favorite procedure under the monarchy, only then it was done by royal decree. The argument now was that the former elections must have been dominated by bosses (*caciques*) and therefore were undemocratic, while it was hoped that the special committees would have prepared the communes enough to make it safe to have an election. The elections, of course, were decreed only in places where these special committees had been three months at work.

Now this, I submit, puts an entirely new light on those elections in which, after all preparations, the Government was able to muster less than one third of the successful candidates. Was it ever told us by our press? Not that I was able to notice.

What is the explanation of this? First of all, the owners and editors of our papers are not interested in much Spanish news, as they are now in present German news of a certain type, and this, if they are good business men, must be because they cannot conceive their readers are interested in it, or those upon whom they depend for revenue, their advertisers. If they thought the news interesting, they have the means to get it, as they have shown in the case of Germany. The alternative, of course, is that they themselves do not want too much unfavorable news from Spain, as they do from Germany, and that alternative they themselves would deny. The other reason lies in the type of correspondent they employ. It is obvious, for instance, that the Madrid correspondent of the *New York Times* is much more interested in a "good story" and making the front page than he is in presenting an adequate and exact account of the real news. And

the result of that was such things as the extraordinary editorial the *Times* ran two weeks ago, and the naive remark of the *Nation* quoted above.

But even in the matter of a "good story" they fail. The story of Casas Viejas, which was told so dramatically by Lawrence Fernsworth in these columns, was one that in every respect equaled anything that has come out of Germany, except, perhaps, in a sense, the burning of the books. Yet the Madrid correspondents barely mentioned it. A condensed account, recently made, of the strikes and riots that took place in Spain all through 1932 and up to April of this year, makes terrible reading, with all their loss of property and life, and it may be presumed that a man in Madrid, reading in his morning papers about a dozen or so of them every day, looked on Casas Viejas as only another routine massacre. That it was not, Mr. Fernsworth showed very ably. Yet the curious thing is that our own radicals, always so keen on the lookout for persecution of their kind, completely overlooked this wanton killing of twenty-two would-be Communists.

Another queer phenomenon, though not a new one, concerns the apparent love of these same capitalist newspapers for men like Azaña who hate everything they love, and their hatred for men like Hitler who espouse most of their own causes. The same thing has always been true. In the nineteenth century, men were puzzled at conservative England taking to its bosom such social firebrands as Kossuth in Hungary and Garibaldi in Italy. Was it because these two were also out against the Catholic Church, as one might hastily surmise? Probably not entirely. It has always been observed that conservative people in one country simply love the radicals in foreign countries, though opposing them at home. One reason that has been suggested for this is that radicals like Kossuth and Garibaldi, Stalin, Azaña and Calles, inevitably ruin and weaken their country, and reduce its international status to nothing to be feared. This is true, but add that a conservative—and, it may be said, a Catholic—government in any foreign country would be more nationalistic, and it can be seen why nationalist conservatives in another will always oppose such a one.

Still another curious thing is the freedom of the press. Here, at least we may expect our press to be alert. The representatives of our own press were in Madrid last winter valiantly fighting in a congress the attempts of nearly all European countries to muzzle them on the cables and wireless. I have before me an incomplete list of the fines and suppressions of Spanish papers, not all of them Catholic, up to January. In thirty-seven cities 102 newspapers were fined, some of them up to 10,000 pesetas, and suspended, and many of them entirely suppressed. The offense in every case was the expression of something contrary to the Government's views. The new Spanish Constitution, of course, guarantees freedom of the press by Article 34, though to our eyes it is not as liberal in this as might be expected: "*Suspension* of a periodical can be decreed only after due process in a court. . . ." These papers had no hearing in court, under the Defense of the

Republic Act, which suspended the Constitution just after it was voted, and still keeps it suspended. Maybe, however, the *Nation* would not call this a dictatorship in Spain, though no doubt it would if it happened in Germany.

Education and social-welfare work are also dear to liberal America. I also have before me a fairly complete list of the Catholic institutions which were suppressed by the recent laws against the Religious Congregations. It bears out my contention that the principal sufferer under that law is the Spanish people. These institutions under priests, Sisters or Brothers were closed by the law:

Institutions	Number	Persons Aided
Hospitals	416	82,382
Clinics	68	51,341
Dispensaries	38	23,961
Milk stations	66	30,784
Poorhouses, etc.	518	39,077
Insane asylums	43	18,073
Leper hospitals	12	15,320
Soup kitchens	158	190,460
Houses of correction.....	35	4,943
Sick visitation	349	91,712
Other works	538	118,629
Total	2,241	666,682

All this social-welfare work, supported by charity, and manned by trained Religious men and women, goes by the board. Just take the case of nurses. How is the Government going to improvise anything to take their place?

As for education, here are also some figures. In elementary education, one-third of all primary pupils, or 601,950, were educated by trained, unpaid Religious. The argument that the suppression of these schools was necessary to save the Republic is inane, since only one-third of the primary-school population was in them. The argument that the Church schools caused a low standard of education falls down, since two-thirds of the pupils were educated by the State, even if the religious schools were less efficient, which is doubtful, or they would not be suppressed. But again, where is the desperately poor treasury of Spain going to find the money to educate these 600,000, and still more important, where is it going to find trained teachers by October 1? Nobody but the people of Spain are going to suffer from this law.

In secondary education the argument for suppressing the Catholic schools was more potent. These colleges had 27,000 students, as against 25,000 in State colleges. The State will steal the buildings, donated and supported by Spanish private citizens, but where will it get the substitutes for the teachers who had had a long and arduous training and many of whom had spent a lifetime in their profession? In higher education, the case is even worse. The Chemical Institute in Barcelona, the Commercial University in Bilbao, the Institute of Arts and Industries in Madrid, the Higher Institute of Law at the Escorial, ranked among the first in Europe, and their professors, now in exile, were recognized as at the top in European

scholarship. By all this wanton destruction, the new Spain has condemned itself to a generation of intellectual decadence. This is also an exact parallel with Germany.

One of our heroes, when he was at odds with the monarchy, was Miguel Unamuno, Rector of the University of Salamanca, and also a Deputy. Last December, he pronounced a resounding denunciation of the intolerance of the present regime. Since then, the cables have not carried his name. Einstein is going there; he is also not the kind of man to live comfortably in a stifling atmosphere, and maybe he will also tell some truth.

I have said nothing of all the other "stories" that have been news in Spain: the continued burning of convents and churches with their art treasures by Government

cohorts, the murder of two priests by Socialists in April, the ever-recurring suppression of Catholic dailies, the breaking up of Catholic meetings (not monarchist) by violence with the connivance of Government troops, the constant interference with purely religious functions. The terror in Spain under its dictatorship is a very real thing, and worthy of a cable or two.

I close with the pointed remark of the editor of the Brooklyn *Tablet*: "There must be a reason [for the suppression of the news] and there must be a remedy. If we had a vigorous Catholic daily press, that would be a remedy because we could regularly, publicly, and unsparingly pillory the illogic, if not hypocrisy, of the whole present performance."

Chicago's Catholic Centennial

G. J. GARRAGHAN, S.J.

ORGANIZED Catholic life and organized civic life in Chicago fall within the same chronological limits. The May of 1833 saw the arrival of the first resident Catholic priest; the next month saw the place incorporated for the first time, being chartered as a town. In view of the amazing development, religious as well as secular, which Chicago has since achieved, the two events take on extraordinary significance. Big-scale centennial celebrations were accordingly in order. On May 27, 1933, the Century of Progress Fair, designed to commemorate the city's hundred years of corporate existence, was inaugurated. The following day, Sunday, the 28th, solemn services, Cardinal Mundelein officiating, were held in St. Mary's Church to commemorate the hundredth anniversary of Catholic Church organization in the great metropolis.

Chicago is not altogether the historical parvenu which people ordinarily take it to be. Other centers in the Middle United States look back, it is true, on a longer uninterrupted stretch of corporate life—Detroit, for example, and New Orleans and St. Louis. But it is an interesting fact that years before the names of these great cities were bandied about on men's lips, "Chicagou" was a recognized place in the contemporary scene. A geological fact accounts for its existence. A ridge of land, now within the city limits, once performed the functions of a continental divide separating the waters of the two great river systems of the St. Lawrence and the Mississippi. Communication between the two watersheds was only a matter of carrying one's canoe and goods across this elevation in the prairie, which varied with the seasons from one-half to two and a half or three miles in length.

To the portage or carrying place of "Chicagou" accordingly came explorers, missionaries, traders, trappers, soldiers, and adventurers. It was inevitable that in its locality a commercial center should arise. Louis Jolliet, who discovered the portage in 1673, suggested that a ship canal be cut through it, so as to link up North and South in uninterrupted communication by water. The Lakes-to-

the-Gulf Waterway, inaugurated in the Spring of 1933, is the embodiment of his idea. On May 18 past, a cargo of steel started from Chicago for Houston, Texas, by way of the Illinois and the Mississippi.

If Jolliet was the first to propose a canal through the portage, La Salle was the first to propose a settlement in its locality. As a matter of fact, the last quarter of the seventeenth century saw not a little activity at the Chicago portage. Here were to be found a military post, a fur magazine, a Jesuit Indian mission, "the earliest civilizing institution to arise on the site of this metropolis," as the marker on a skyscraper covering its approximate location commemorates. Literally, no less than figuratively, the place was "on the map," Franquelin's map of 1688 indicating "Fort Chicagou" on the site of the future city.

Early Catholic contacts with Chicago were picturesque, not to say historically significant. The first party of white men known to have crossed the city's terrain, September, 1673, included a Catholic priest, Père Marquette. The first clergyman to reside and officiate thereon was the same famous Jesuit missionary, his Mass of December 13, 1674, being the first religious service of record in the city's history. The significance of Marquette in the story of Chicago origins has not been lost on the municipality. By ordinance of the City Council, December 4, the day in 1674 that witnessed his second arrival at the Chicago River, is celebrated annually as "Marquette Day."

For a quarter of a century following Marquette's appearance in Chicagoland, numerous Catholic priests found their way to the same corner of the West. We know the names of at least fifteen who thus identified themselves (at least in passing visits) with the ground that was to see the rise within its limits of the second largest city of the western hemisphere. Of the number, five were Jesuits, four, Franciscans, four, members of the Society of Foreign Missions, and one, a Sulpician. With the turn of the seventeenth century whatever activity, military, commercial, or missionary, had been going on at Chicago

came abruptly to an end. Then the place passed out of the historical picture, not to reenter it until almost a century later. In 1795 the United States Government acquired from the Indians a tract of land six miles square lying at the mouth of the Chicago River, and eight years later, in 1803, it built thereon a military-post, Fort Dearborn. Here the story of modern Chicago properly begins.

The line of visiting priests at the new settlement that shaped itself gradually at the same portage where seventeenth-century "Chicagou" had rounded out its brief career, includes names of distinction in the missionary history of the frontier. Levadoux, 1796, was followed by Richard in 1821 and by Badin in 1830. Three years later came Father St. Cyr from St. Louis and with him Catholic Church organization in Chicago definitely began. The population of the town at the time has been estimated at approximately two hundred. Of this number over a hundred were Catholics, most of them French Canadians or Potawatomi mixed bloods.

The petition of the Chicago Catholics to Bishop Rosati of St. Louis for a resident priest bore thirty-seven names and was written in French. Among the names were many rich in historical associations of pioneer Chicago, as those of Col. Thomas Jefferson Vance Owen, the town's first chief executive; Col. Jean Baptiste Beaubien, whose claim to a large section of down-town Chicago became historic; his brother, Mark Beaubien, proprietor of Chicago's most famous pioneer hotel; the mixed-blood Potawatomi chiefs, Billy Caldwell and Alexander Robinson; and Pierish or Pierre Le Clerc, who in the capacity of interpreter arranged the terms of surrender after the Fort Dearborn massacre of 1812.

Bishop Rosati ordained John Mary Irenaeus St. Cyr, native-born Frenchman, to the priesthood on April 6, 1833. On the seventeenth of the same month he commissioned him pastor of the Catholics "inhabiting the town commonly called Chicago." Father St. Cyr arrived in Chicago May 1 and a few days later said Mass in an improvised chapel. Colonel Beaubien offered a lot for a church site at a nominal price of \$200; but the parishioners could not afford the sum, having exhausted their resources in making up a building fund for the proposed church. This was soon built, a little frame structure costing four hundred dollars. It stood on a so-called canal lot, to which no title was acquired, the parishioners hoping to be able to purchase it when it came on the market. It did eventually come on the market, but the price asked for it, \$10,000, was absolutely prohibitive, so far as the parishioners were concerned. The church was thereupon removed to a new location, finding later still a third location in the rear of the new St. Mary's church of brick erected in 1843 at the southwest corner of Wabash Avenue and Madison Street. Both the old and the new St. Mary's were swept away in the great fire of October 8-9, 1871.

In 1837, by which time a second priest had arrived in Chicago, it was discovered that two resident pastors were more than the parish could support, whereupon Father

St. Cyr returned to his diocese of St. Louis. There he continued his ministry until death claimed him forty-six years later. The story of the beginnings of organized Catholicism in Chicago is written around his name.

But Chicago could not remain forever in embryo; it was destined to grow to metropolitan proportions and with its growth the expansion of the Catholic Church within its limits kept equal pace. In 1843 the Diocese of Chicago was erected with Right Rev. William J. Quarter as its first bishop. When he arrived in the Western city in the May of 1844 to occupy the new See, Chicago could boast only a single Catholic parish, St. Mary's. But during the four years of his episcopate (he died prematurely in 1848) great strides were made in organizing the Church. In particular, Catholic education in Chicago looks back to him as its founder. He gave the city its first Catholic parish school, St. Mary's, its first Catholic high school, St. Xavier's, its first University, St. Mary's of the Lake, its first teaching sisterhood, the Sisters of Mercy. Under his successors Van de Velde, O'Regan, Duggan, Foley, Catholicism in Chicago went forward by leaps and bounds. Then came the great fire of 1871 leaving in its wake an enormous destruction of Catholic church property of every description. But the city, and the Church with it, rose triumphant from the ashes and soon outdistanced the stage of development reached before the fire.

In 1880 the diocese of Chicago was advanced to the rank of an archdiocese, the Most Rev. Patrick A. Feehan being the first of the archbishops. Under the next occupants of the See, Quigley and Mundelein, Chicago Catholicism moved steadily forward in unimpeded progress. Particularly noteworthy has been the expansion during the seventeen-year administration of his Eminence, George Cardinal Mundelein. The great seminary at Mundelein, vast in extent and splendidly equipped for all the purposes of Catholic ecclesiastical training, is a lasting memorial of the prelate's enterprise and zeal in providing well-trained priestly workers for the archdiocese.

Memorable also among the landmarks of his ecclesiastical rule in Chicago was the historic Eucharistic Congress of 1926, epoch making as a demonstration of popular piety and faith.

Statistics are often arid and meaningless things; but a few figures for Catholic development in Chicago in 1933 may be more eloquent than many words. The 128 Catholics found by St. Cyr on his arrival in the city in 1833 are now represented by considerably over a million. The single parish of St. Mary's which he left behind him at his departure has since grown to some two hundred and fifty, all of them within the city limits. Moreover, Catholic organization in the city now includes two universities, three colleges for women, thirteen high schools for boys, twenty-three for girls, twenty hospitals, together with an imposing number of orphanages, day nurseries, social centers, kindergartens, homes for the aged and working boys and girls, and other charitable and relief institutions of various kinds.

Since 1903 the church and parish of St. Mary's have been under the zealous and energetic management of the Paulist Fathers by whom the commemoration of the parish's hundredth anniversary was planned and carried out with gratifying success. The sermon at the centennial mass, delivered by Bishop Alphonse J. Smith of Nashville, was an eloquent survey of Catholic accomplishment in Chicago during the last hundred years. The fact that the two centennials, one of the city's corporate existence, the other of local organized Catholicism, came together, brought home to men's minds the closeness with which secular and religious progress have paralleled one another in the great metropolis of the Middle United States.

Sociology

Billions for Bureaucracy

R. F. HAMPSON

EVERY time Congress convenes thousands of new bills are introduced, many of which propose the expenditure of millions of dollars. The existence of a huge deficit is somehow overlooked by legislators who urge increased appropriations for existing bureaus or new agencies, regardless of the fact that most of the money is to be spent on activities that have no logical relation to the legitimate responsibilities of the Federal Government. It is time we got rid of at least some of the frills and furbelows and got back to a minimum of governmental activities. During a period of several years, the Federal Children's Bureau spent millions of dollars, ostensibly to save mothers and babies, but it has been decided that American mothers, with the aid of physicians, prefer to take care of themselves and their babies, without advice from a Federal bureau in Washington. How much could be saved by the refusal of Congress to continue other similar doubtful appropriations is a very indefinite amount, but there is no doubt that a material saving could be effected if the majority of Congressmen would take a firm stand and insist on reversing the trend toward further centralization.

When we consider the billions of dollars required annually to keep the wheels of government turning, it would seem reasonable to assume that considerable thought had been given to the design of the governmental machinery. However, the most superficial investigation will prove that the assumption is not justified. When President Hoover was Secretary of Commerce, he said:

Our government machinery has just grown. Whenever a new activity has been authorized or a new bureau created, it has been thrown wherever it happened to be most convenient at the moment, or wherever its sponsors thought it would have the most friendly treatment, without any thought of a sound basis of organization and we have shunted along, misfit after misfit, from one generation to another. On the executive side of the Federal Government we have grown to more than 200 different bureaus, boards and commissions, employing several hundred-thousand people. For the most part they have been thrown hodgepodge into ten different Executive Departments under cabinet officers.

In other words, we not only pay for unnecessary bu-

reaucratic activities but we pay a premium on account of the carelessness inherent in their inception.

In the Department of Agriculture, there is a Bureau whose activities touch upon all the problems of food and clothing that beset the average American household. This is the Bureau of Home Economics. If, for example, you are worried about the appetite of your children, this problem may be solved by obtaining from this bureau a copy of a bulletin entitled "Food for Children," in which you will find Uncle Sam's official recommendations as to menus and recipes. If you have not been satisfied with your steaks, there is hope for improvement in this respect as this bureau is engaged in a cooperative study of the palatability of meat, as affected by different production factors and different methods of cutting, handling and cooking. The meat used in these tests is produced at Federal livestock farms and this problem is being studied with the help of the Bureau of Animal Industry and the Bureau of Agricultural Economics. This bureau is also working on the following types of economic studies: standards of living; food consumption trends; family budgets and purchasing problems, and housekeeping efficiency studies.

It is useless to hope that a free, democratic government can be maintained permanently if we shift to a centralized government in Washington the duties and responsibilities that can be discharged with reasonable efficiency by local units of government. It is undeniable that every time we relieve individuals and local communities of some of the responsibility of local self-government and transfer the functions to a centralized Federal government, we weaken the ability of our citizens to govern themselves. The fear of such centralization was so strong that the adoption of our Constitution could not have been secured had it not been definitely understood that the powers of the central Government would be limited by the first Ten Amendments. However, since those days, by piecemeal legislation, we have gradually drifted away from this fundamental theory of the Federal Government, and our recent trend has been toward the centralization of all government in Washington. The result is that today the Federal Government seems to be firmly entrenched in the right to invade the jurisdiction of the States in many matters originally supposed to have been reserved to them, or to the people. The time is at hand for a determined bit of decentralizing, which will have to be continued until we are safely within the limits of the Constitution; for too many years, we have been as a ship without a rudder.

The time has arrived when a substantial portion of our citizenry is becoming interested in fixing the responsibility for the ever-increasing cost of the national Government. It is evident that both Congress and the Executive Departments are responsible for it. Congress, under pressure of drives organized in support of pet projects, has yielded so frequently that the blame for mounting appropriations cannot be laid at the doors of the Executive Departments. Quite frequently, the press carries items which seem to prove that economies are being effected by a vigilant

Congress, which is reported as having reduced certain appropriations below the estimates submitted. It is only the exceptional taxpayer who realizes that, on too many occasions, neither the large estimate nor the reduced appropriation would ever have reached the columns of the press, except for some unjustifiable piece of paternalistic legislation on the part of the same or a previous Congress. Officials of the various Executive Departments and independent establishments are at fault, insofar as they have influenced Congress in regard to the addition or en-

largement of various services alleged to be of great benefit to the people. Such additions and enlargements cannot be effected without the expenditure of more and more of the taxpayers' money but there is considerable evidence to show that too many departmental and bureau officials have been clamoring for an expansion of the activities under their control regardless of what this meant to the taxpayer. It is the duty of Congress and the Executive Departments to insure financial stability by spending less rather than by taxing the public more.

Education

Master John Plainchant

BROTHER CAJETAN, C.F.X.

MASTER JOHN PLAINCHANT is your neighbor's little boy. In your eyes this little chap is distinguished by no special mark except perhaps for his inability to interest you in what he has to say. And when he has grown into the man of tomorrow, he will be distinguished among his associates only by his inability to express his ideas completely and clearly. You haven't noticed it, of course, but there is just a slight touch of tragedy beginning to assert itself in the life of John Plainchant. He is an adolescent who is afraid of his own voice. And those who should be interested in his case are not aware of it, and are not doing a great deal to relieve him of his fear.

There was a time in the general system of our education when the curriculum demanded that the primary teachers have each little member of the class stand before his mates, and render his interpretation of the reading lesson. It was the most interesting period of the day. There was no fear and no dullness. Straight and proud as soldiers they stood, and each one in turn raised and lowered his voice in amusing artificiality. But the lesson was characterized by eagerness and an entire lack of self-consciousness, except the almost commendable one of childish pride.

Whether the elementary grades have retained the same idea on the value of intense oral reading is, to state a sorrowful fact, not important. When silent reading was introduced into the upper grammar grades and into the junior high school, and the testing of one's reading ability came to rest alone on comprehension of subject matter, the idea of oral reading became to many teachers passé and infantile. It was too artificial, they said; children read words but not ideas and retained little of the composition they had passed through. What the schoolmen said is probably true. But instead of drawing up a compromise many of them made themselves blind to the virtues of oral reading and abandoned it entirely. There were a few teachers who were old-fashioned enough to know better. The silent reading in itself was not pernicious; it was good. But it caused experimenters to treat children as grown-ups.

It is the high school that feels the consequences of the lack of oral training in reading. It is amazing to realize how really few students in a senior English class, members in a course preparatory to college literature, know how to read aloud intelligently. Contrary to what one might expect from a training in silent reading, most of the students advanced in high-school work do not know how to express their reading in such a manner that words fall into ideas. But if it were merely a case of a student's inability to read orally, the matter might not be worth discussion. One could be excused for a lack of vocal culture. More lamentable and more important are the consequences, the long series of weaknesses that hinder oral recitation, conversation, vocabulary building, appreciation of literature, and other phases of an English course.

One of the facts that high-school teachers (of any subject demanding recitation) will note is that the student who expresses himself completely, confidently, and clearly in oral recitation is the exception. The keen delight of hearing crisp, sharp English adorning even the most meager of ideas is a rare experience in the class room. Pupils who you are positive have grasped the subject matter of the lesson thoroughly, rise up to emit muddled and incoherent phrases and only fragments of what they really desire to say. And why is this? One reason can be advanced, and this, I think, is the strongest and most logical: that they have never heard themselves utter ideas in a smooth manner; they have not grasped confidently the sound of the printed word; and anything but a fragmentary delivery is strange to them.

Mixing in their own company, boys are eloquent enough. Their words slip out readily; their thoughts come quickly. But the speech they use is more barbarous than grammatical, and is punctuated by an incredible repetition of their choice colloquialisms. It is a speech characterized by monotony, and saved only by a sort of natural movement which may be called fluency. But it is a speech of which they will be ashamed in later years, and which they will correct only after a long and painful process. That, however, is a topic worthy of consideration in itself.

The fact that they have not read aloud, frequently and regularly, is brought home to the teacher in the secondary school who is a daily witness to the tragedy of children afraid of their own voices.

It would be difficult to convince everybody of my premises: that the lack of oral reading leads to a lack of self-confidence in recitation and proper speech, tends to a limitation of vocabulary, hinders appreciation of literature, and destroys ability for intelligent conversation. I can only advance the argument that sound is like environment—in fact, is a part of environment—and as environment has an undeniable effect upon mental development, so sound has an effect upon voice, or what may be termed the expression of mental development. The correlation between talking and reading may easily be seen. In the case of vocabulary building, it is unnatural to expect one to master words for his speaking list unless he is already familiar with their sound. If he has not already had occasion to pronounce them as he came across them in his reading, he will be diffident about the fitness of their sound in oral discourse.

In a recent essay on the creative genius of T. S. Eliot, Paul Elmer More made the parenthetical remark that "reading aloud is, after all, the final test of true poetry." It would not be protracting the remark too far to say that it is also the final test of true reading. What we are prone to confuse in our study of literature is comprehension and appreciation. Although silent reading of a literary piece may be sufficient to render comprehension in the mind of the student, he may gain a full appreciation only by the complement of articulation. Such a vast bulk of our literature depends for its true effect upon an oral rendition, that we cannot afford to conclude too promptly that such and such a piece is designed only for "perusal in the closet." We appreciate the music of Dante's sonnets to his Lady far more when read to us in the Italian than in the translation, because that poet made a study of sound, even in the vernacular, before he began to create.

Ordinary readers miss the exact flavor of some of the rarest characters in fiction because they have never considered it important to attempt articulating the dialogue; and yet many authors build their characters solely upon speech. He who feels, for instance, that he "knows his Dickens," but has never invited himself to the delicious and sometimes hilarious banquet of reading aloud, in the quiet of his room, the divers observations of the Pickwick companions—well, what can be more pert than to say that he does not "know his Dickens"? For an even greater reason than prose, poetry demands oral reading. Amy Lowell used to insist strongly that the "new poetry" was a poetry of sound. Vachel Lindsay would rather have his works unread than read silently. Masefield's "Salt Water Ballads," Sandburg's "Smoke and Steel," Frost's "Collected Poems," should remain closed books except to those who wish to discover their oral beauty.

It is not alone sufficient that a high-school instructor read passages of rare beauty for his pupils. It is *their* voices that should experience the natural rhythms, the

rising and fallings, the easy euphony, the intended cacophony, the twang of provincial speech and dialect. It is their *voices* that need the training, not their *ears*. Reading should be not only audible to pupils, but also sonant. They can attend the talkies and listen to the radio; their ears are over-exercised and their voices under-exercised. And teaching the figurative language of sound, such as alliteration, onomatopoeia, assonance, and the like, approaches pure irony, unless they themselves are given the opportunity to bear out the literary principles by using their voices frequently.

If the lack of oral reading has left a weakness in a student's education, the fault is not to be found in the college or in the grammar grades, but in the high school and the preparatory school. Outside of his classes in English, the high-school student who is preparing himself for college finds no provision made for his voice training. His companions with aspirations not so high, who are taking the general courses and who have no intention of entering a college, are more fortunate than he. They have the benefit of classes in expression. The idea of a liberal education which the colleges are picking up has not yet shown itself in the preparatory school. Perhaps that is fortunate. But the demands of college-entrance preparation allow only the most economical presentation of subjects. The students aim for the examinations. They are like fighters in training for a contest. They go on a strict educational diet. And the requirements of the college board are exacting. There is no time for training in oral reading. And yet if the colleges intend to aim at cultural rather than professional education, it would be most logical for them to set up definite standards of oral reading and speech.

Is there really any way to help out the student? Courses in expression, public speaking, oratory, we will not consider. We want the student merely to move his tongue properly, not to move throngs. We want him to speak with a crisp sureness of voice, to help him make alert conversation, to enable himself to take the curse from dry pages of literature so that he will see and hear living characters instead of mere uninviting print. And it is probable that frequent oral reading will give him that self-confidence, that smoothness, that familiarity with proper expression which will enable him to "speak the speech, trippingly on the tongue." Oral recitation will not do; one needs something to lead to that.

I might suggest a radical reorganization of curricula in connection with high-school English, so that a definite number of hours would be given to oral reading; but this would strike many as a waste of time. And yet that is probably the only solution. But this is a significant fact; pupils, though they be twelve years old or twenty, love to read aloud. With frequent practice, they fall into a natural and smooth interpretation of a literary passage, even without formal training. And students would love to be able to speak, too—about the finer things. But unfortunately, like Master John Plainchant, they really do not know how to express themselves effectively.

With Script and Staff

AT the Chicago World's Fair a "talking book," one of the innumerable mechanical wonders of the exposition, speaks every fifteen minutes. Bound in red leather, it lies upon a chromium-plated reading desk.

On the quarter hour the cover slowly opens and the pages turn one after another revealing a series of brilliantly colored illustrations. There is practically no text with the illustrations. The text is spoken.

From concealed loudspeakers on either side of the book the words of the book spoken by United States Commissioner of Education William John Cooper will reach the ears of the visitors. The "talk" will tell the work and service of the Federal Office of Education.

Thus, says the release of the U. S. Department of the Interior, Office of Education, Washington, eye strain will be reduced to a minimum. Moreover, Dr. Cooper will speak not stridently but in "a low conversational tone."

Were we to investigate, we should probably find that the idea of the talking book had originated many centuries B.C. Fountain pens, for instance, are an ancient invention. A letter to the London *Observer*, for November 14, 1930, pointed out that the Chinese invented the fountain pen in pre-Christian times. Dr. L. Wieger, S.J., in his "Chinese Characters," describes such a primitive fountain pen, shaped like a trident. One horn of the trident held the fluid, probably a black varnish. The middle horn probably contained a wick for regulating the flow of the fluid; and the third horn was either another reservoir or a support. The stem was a hollow bamboo tube.

We may accept as reasonably certain that this pen was used by Li-ssu, Prime Minister to the Emperor Ch'in-shih-huang ("The only First," famous as the Emperor who burned the books of classic history, and the first builder of the Great Wall.) Li-ssu published an official index of the characters and "fixed a way of writing which became obligatory for scholars."

In round figures this brings us to B.C. 200.

The Chinese Prime Minister may even have found a solution to the problem of marking collars and handkerchiefs so they will stay marked in the wash.

THEN the Chinese invented paper, as every schoolboy knows. André Blum wrote about this in the *Revue Historique* for November-December, 1932 (quoted in *Documentation Catholique*, nos. 647-648). Tsai Loun, who lived in the first century after Christ, was supposed first to have found out about it. The explorer Sven Hedin dug up ancient paper manuscripts in the Central Asian deserts. Paper came from China to Central Asia and Persia by caravan routes, until a flourishing paper industry was set up at Samarkand, where abundant irrigation canals furnished the water for the cultivation of flax and hemp. For a long time there was prejudice against paper in Europe, owing to its perishable character, and the Kingdom of Sicily expressly forbade its use in legal documents. But its manufacture was taken up at Jativa, in Spain; Bologna, and elsewhere.

THIS is saying nothing about the ancient Egyptians and their papyrus. The Egyptians painted hieroglyphs on their papyri, and the Chinese traced characters on their paper. But the peculiar thing about these primeval wiseacres is that they fooled themselves, and created endless puzzlement for the generations that succeeded them, by trying to do the ultra-modern thing in the way of writing. They tried to use writing to appeal to the *eye* alone, instead of for its natural function, which is primarily to record what is heard by the ear. Li-ssu, like his venerated ancestors before him, drew with his bamboo fountain pen a (highly modernistic) picture of a man instead of using symbols that would represent the sound of m-a-n, or what corresponds to it in Chinese. And so did the Egyptians. They were captivated by the notion of a reading that would go direct from the eye to the brain, symbolic of *things* and not of such trifling matters as *sounds*. It was advanced, ingenious, philosophical; but it never really worked. Succeeding generations, such as the matter-of-fact Phoenicians, had to unlearn the whole learned business, and put down Aleph for A, Beth for B, like infants, and the intelligent world has been doing so ever since.

Says Edward Sapir, in the "Encyclopedia of Social Sciences," Volume IX, page 158:

The history of writing is in essence the long attempt to develop an independent symbolism on the basis of graphic representation, followed by the grudging realization that spoken language is a more powerful symbolism than any graphic one can possibly be and that true progress in the art of writing lay in the virtual abandonment of the principle with which it originally started.

The eye appeal is unparalleled for advertising and propaganda. Dorothy Thompson, in the *Jewish Daily Bulletin* for May 28, 1933, notes that "from Soviet Russia and from the American tabloid newspaper, the German revolution has taken the 'art' of photomontage—the putting together of various photographs, with a minimum of text, in order most effectively to present a story and an argument to the primitive mind." But minds that are not primitive will revolt; and will ask that the speaking voice be allowed to check up upon the written symbol.

WHEN such a revolt takes place, I believe that the Catholic Poetry Society will be found in the vanguard. As Catholic, it naturally finds its inspiration in the truth. But poetry lives by sound, not by symbol alone. To speak in the French manner, the "crisis" of poetry today is due, in some part, to the prevalence of the eye symbol. Today, the poet whose sole gloze with luv is a literary corpse; but Crashaw or even Milton could trifile with spelling, since men heard them first, and viewed their print afterwards. The Pilgrim's un-poetry is due, in large measure, to the fact that he could never *read* poetry. Something in him demands to *hear* it. In the Society's *Bulletin* for February, 1933, Mary A. Benjamin draws tears by her description of how the reading of poetry should *not* be done. I would be a listener, not a viewer. But who today, outside of the Hon. William John Cooper, offers anybody a "talking book"? THE PILGRIM.

Literature**The Talent of Writers**

FRANCIS TALBOT, S.J.

AT this point of the discursive series of articles on writing which I am attempting in order to gain some peace of mind, that is, to write the articles and then forget them since I shall never be free from the urge unless I do write them, there is a question involved, which will be left, I fear, rather unanswered. It concerns the natural endowments requisite for one who would a writer be.

This question, in my scant familiarity with the literature of the subject, has never been discussed. As I recall from former years, those precise gentlemen and gentle-ladies who essay to teach the literary inarticulates to become authors through the medium of textbooks never have reduced to bald statements the qualities of mind and soul that a writer, any writer, must have in order to be able to write for publication. They assume that about which I am at present inquisitive. They take it for granted that every porer over their angular textbooks has the natural gifts to become a writer if he but study the rules and practise assiduously.

Nor do the professional writers, at such times as they tell the secret of success in writing, become specific on this particular point. They begin always with a condition, namely, if a person has the talent. . . . For example, here is a clipping before me which a friend was good enough to shear from some newspaper recently. It deals with a Mr. McNichol whom the reporter "found in his pleasant studio in Greenwich Village, surrounded by an eager group of young men and women—all of whom had been bitten by the writing urge." Mr. McNichol was reported as saying: "I do not believe that the art of writing can be taught successfully." What he professed to do in his classes for writers was to teach the principles of the "mechanics of writing" and to show how mistakes could be avoided. He averred: "So, any writer who has a spark of *talent*, can be saved many years of misguided labor. I can't give any more than he brings to me, but I can show him how to use all the *talent* he has." If I could but cross-examine the gentleman, I would probe into the nature of this talent he demands.

A similar statement in the April issue of the Irish *Monthly* is a further illustration. It occurs in the department, "The Log of a Literary Man," which, I confess, I always begin to read with a smouldering irritation. Says the author: "All this proves that writing—the art of clear expression—can be taught. Such tuition can improve a man's style, but unless he has at the outset *some kind of natural gift*, it cannot help him to make money with his pen or typewriter." But what is this natural gift of some kind that is a prerequisite, and how does one know that one possesses it so that he can make money by it? It is as if he should say: if you have a good match, I can instruct you how to light your cigar. But

prior to that I would ask, by way of parallel to writing, other questions: how can you know you have a match before you discover it? what are the combinations in a match that make it capable of striking fire? can you be sure the match will light before you apply the necessary friction? And so, as regards authors no less than matches, what is the talent or natural gift that produces literary fire?

John Galsworthy in "Candelabra," a posthumous collection of essays, contributes the opinion that an author is born with the talent, or natural gift. He speaks of Dickens, for example, as "a born writer," and he means it exactly. In another passage he decides:

Feeling for the color and rhythm of words may be helped by reading poetry and fine prose, but it is due more to inborn sensibility and a musical ear. The power of construction also is in-born. The power of poignant expression is in-born; it cannot be acquired, it can only be improved. Nor can any one teach an imaginative writer to feel or see in any particular way.

It is illuminating to have the word of such a keen thinker as Mr. Galsworthy that those who have proved themselves to be writers were born with the talent, or natural gift, of writing. The contrary or the contradictory would be unthinkable. But does not the statement smack of the Calvinistic doctrine of predestination? Some are born to be saved and some—well, they are not. An inquisitive person, if he did not think the theory nonsense, would be all agog to know in advance who was who, and just what it was that made them so, and why. But Mr. Galsworthy does come near offering a solution to the question of what constitutes the talent of a writer.

Many young people with literary aspirations question themselves as to whether or not they possess the talent. Sometimes, in the covering letters of their manuscripts, they put their case before me and ask an honest judgment as to whether or not they should continue to try to write. I can judge these aspirants only by their few exhibits, and so my decision is not worth the paper on which it is written. To some few, I say with conviction that they have the talent. To most, I offer the suggestion that they continue until their rejection slips number a hundred. To another few, I break the news gently that they were born to be literary mutes. And yet, I do so waveringly, for who can tell that they have not the seeds within them? There was a friend who became a trenchant writer in his thirties, but whose attempts at writing in his 'teens and twenties were pitiable. I have read somewhere about Harold Bell Wright, the author of innumerable books, that "at twenty-six, he discovered to his surprise that he could write." And Arnold Bennett, according to Grant Overton, made a similar discovery. Bennett, it would seem, had "a natural gift for the preparation of bills for taxation." In the course of his work, he wrote an article on "How a Bill of Costs is Drawn Up." After that, "he saw that he could write and he determined to adopt the vocation of letters." These and so many other testimonies would lead to the conclusion that any number of people are born with the gift to write. Not all, nevertheless, whatever their ambition, are so born.

In the quotation already alleged from Galsworthy, certain inborn qualities that a creative writer must have are enumerated. These are sensibility and a musical ear, the power of construction, a power of poignancy in expression, and an imagination that works as automatically as a sound eye. These qualities, indeed, must a writer have in greater or lesser degree, but he must have powers that are more essential. Put in its most general form, the talent for writing is the talent that a man has to communicate himself, to project himself on the minds of others. Writing is communication, of thought and of emotion. Not every one who thinks and who feels can write; this is not because of the inability to find expressive and adequate words; it is because the person lacks a more fundamental mechanism, that of producing in others what he has experienced in himself, that power of externalizing himself.

Since the types of literature are many, the qualities of mind of those who make literature are varied. One may be a writer of precise science, or of profound thought, or of psychological biography, or of manners through the novel, or of intuitive poetry, or of humor that is irrepressible. But in all types, the writer must have something to communicate; therefore he must have a mind that thinks; and so it is not an idle assertion to say that a person must be born with a mind, if he is to develop into an author.

An ordinary mind permits one to become an ordinary author, and nothing more. A vapid, disordered, a fluffy, flabby, woolly mind prevents one from being an author, though many muddleheaded people with such minds do earnestly ambition to become authors. The mind of a writer must be so constructed that it works in an orderly, a logical, or else an intuitive, in a concentrated fashion. It is a mind that begets rational ideas, that arrives at convictions and conclusions and certainties which are justifiable though not always correct. If it have other endowments, it will be the mind of a better writer. If it is an alert and nervous mind, one that is agile and flexible, if it is penetrating, if it is a questioning mind and able to wonder, if it is perceptive to the shadings of a thought, if it is possessive in the sense that it can encompass the surroundings of a thought, then it is a mind born to write. That there should be sincerity, honesty, intellectual integrity in the mind of a writer, as so many sad examples prove, is not necessary.

To have something to say, and to have the faculty of communicating this something, that is the talent, or the natural gift, which instructors on writing put down as a prerequisite for development. According to the type of work in which one chooses to indulge oneself, certain other natural endowments are helpful. In creative literature, such as the novel or the drama or poetry, one must have innately a vivid imagination to light up the thought content. But in mathematical dissertations, for example, the imaginative powers may be atrophied and need never be invoked; but even in science, I believe, discoveries are made through the imagination, and even in scientific liter-

ature the touch of imagination is an embellishment. So that no one should propose seriously to be an author unless he first determine within himself whether or not nature endowed him with an imagination, even a disordered one.

There are qualities of an emotional order, also, that a man must have who would aspire to authorship. Now it must be stated emphatically that one who emotes super-effusively has not the gift of literary emotion. Such a person is merely hysterically inclined or is pathetically neurotic. The gift of literary emotion is controlled and well ordered. It is the faculty of experiencing, as it were objectively, what others experience subjectively. It is the power of feeling the heights of some emotions and the depths of others, but all the while of not feeling these in a strictly personal way. In other words, the writer blessed with this talent of literary emotion need not necessarily be an emotional person, so called, at all; he need only be a person that can absorb emotion as it is expressed by others, and can express it as if he actually experienced it. I do not imply that he has not, in his own life, had personal experiences of emotions and, in his writings, been guided by these. I merely mean that the talent, or natural gift, for writing includes an instinct to evaluate and to portray the emotions that thrill the human body and the immortal soul not only of the author but of those about whom and for whom he writes. As Galsworthy would say, this instinct is born in some people and not in others.

He who aspires to be a writer must be an observer, he must be sensitive to impressions, he must have a memory that is active, he must have taste and judgment, though all of these qualities are in him only in an embryonic state. They are the multiple ingredients of the seed that may, under proper tutelage, develop. They compose the talent, or the natural gift. Since bankers and bakers, beauticians and dentists, doctors and morticians, lawyers and landlords, and even professors of English literature, may have the talent, almost everybody can be a writer. Nevertheless, with a view to the protection of editors, I would warn that God withdraws from some the talent.

REVIEWS

Twelve American Poets before 1900. By RICA BRENNER. New York: Harcourt, Brace and Company. \$2.50.

This is a book of essays upon twelve representative American poets whose work was done before the opening of the twentieth century, illustrated with quotations from their work. The publisher's announcement that the book was written primarily for young people, if it were understood as such announcements usually are, would work considerable injustice on the author. These essays are eminently sensible and refreshingly free from the cant that is commonly found in books dealing with the subject of American literary achievement. The book is clear, pleasantly written, always adequate, and sometimes profound. Although the average young person would not make much of the author's analysis of Emerson's philosophy, which is admirable, he or she would certainly relish the concise and interesting biographical studies of the men in question and the balanced judgment of the author in determining the relative literary merit of each to the others and to our changing critical standards. The book is worthy of per-

sal not only by the young people but by their parents, who have been subjected of late to an overdose of pompous theory on the subject of the American verse writers of the last century. The poets discussed are those one might expect: Longfellow, Lowell, Poe, Holmes, Emerson, Whittier, Walt Whitman, Bryant, Philip Freneau, the poet of Revolutionary times who was not all that Miss Brenner claims for him, Emily Dickinson, Sidney Lanier, and Eugene Field. The author's brief preface is also praiseworthy as a simple and necessary statement of her critical viewpoint.

J. G. E. H.

Rural Social Trends. Edited by EDMUND DE S. BRUNNER and J. H. KOLB. New York: McGraw-Hill Book Company. \$4.00.

Students of the rural-life question in the United States have come increasingly to the conviction that much of the advancement of rural conditions in the United States depends upon a better and more sympathetic understanding of them on the part of the intelligent urban element. The distinction, once so clearly drawn, between rural and urban has gradually been modified, until today it is difficult in many localities to say where one begins and the other ends. The profound changes in rural social life during the last three decades, particularly the period 1920-30, which Messrs. Brunner and Kolb have so skilfully analyzed, cannot be understood without a very broad grasp of every phase of American culture. "Rural Social Trends" is one of a series of monographs which comprises the four-volume report of President Hoover's Research Committee on Social Trends. It was prepared in collaboration with the Institute for Social and Religious Research, and follows their painstaking procedure, some ninety fact-studies, taken by a sampling process from various typical parts of the United States, being the basis of this report. The picture is that of social, economic, and educational change, up to the period immediately before the landward movement of 1931 and following. For those who are concerned about the preservation of American rural life, a consoling feature in these studies is that they lead, in general, to more hopeful conclusions than did the similar, though less comprehensive, studies of rural specialists in immediately previous years. With all the disintegration of the rural community, many distinctly encouraging developments have appeared, such as the increase in social organizations, the more hopeful attitude (previous to the depression) of village business concerns, the increase in informal, non-commercial recreation, the disappearance of the Ku Klux Klan with corresponding growth of tolerance and cooperation, etc. The authors show a sound economic view in their stress (page 304) on the importance of consumption as a main lesson of the present crisis.

J. L. F.

Centennial History of Rochester, New York. Vol. II. Compiled by EDWARD R. FOREMAN. Rochester: The Rochester Historical Society.

This history, which is compiled and edited by the city historian, Edward R. Foreman, under direction of the Board of Trustees of the Rochester Public Library, enjoys the advantage of having, not only a very competent editor, but the supplement to his practical and zealous researches of a corps of sympathetic and equally enthusiastic contributors. The special subject of this volume is the "Home Builders" who laid the solid foundations of the city, and their records carry the interest and influence of their careers far-afield from the local limits. The first white residents of the Rochester region (1668) were the Jesuit missionary Father Jacques Fremin and his assistants. To him, and to those of his brethren of the Society who came after him in the Genesee Valley, a generous tribute is paid. There is a slip, however, in the mention that there is today a colony of Iroquois at Caughnawaga, near Montreal, under guidance of Jesuit priests, who "have a dispensation from the Pope so that they are permitted to have Mass said in the Mohawk language" (p. 103). This, of course, is an error that escaped the editor's vigilant eye. The next volume of this "Centennial History" will take up local church progress and the Catholic chapter has been entrusted to the Rev.

Dr. F. W. Zwierlein of St. Bernard's Seminary, than whom no one is better equipped. Rochester gave to the ranks of the American Hierarchy that historic personage Bernard J. McQuaid and his career alone (1868-1909) will be enough to make the volume desirable.

T. F. M.

The Church in the South American Republics. By EDWIN RYAN, D.D. Milwaukee: Bruce Publishing Company. \$1.50.

Dr. Ryan's excellent study of the history of the South American republics meets the long-felt need for a concise and authoritative work in English on this important subject. With marvelous compactness the author has brought together a wealth of information that admirably sets forth the growth and development of the Church in this extensive portion of the Lord's vineyard. With this information and documentary references he tells this adventurous story in an interesting and instructive manner. He paints a vivid picture of those marvels of Christian social work—the Jesuit Reductions. He carefully chronicles the founding of the colonial South American Universities and goes to great trouble to verify the exact dates of the establishment of the South American Sees. The reader is made acquainted not only with the historical background of the Church but also with her actual position today in these countries. The author has again demonstrated his rightful claim as an outstanding authority in this field. Both Catholics and non-Catholics will find in this work much that will serve to correct erroneous opinions often entertained about our neighboring republics, and the part played so nobly by the Church's heroic missionaries.

J. F. D.

BOOKS AND AUTHORS

Modern Psychology.—Many of the new books on psychology are confusing because they strive to use a complicated terminology which makes the simplest phenomenon appear like a jig-saw puzzle. Some are positively harmful, for they exploit the errors of the Freudian tribe, whose aim seems to be to unleash rather than control sexual impulses. It is a pleasure to find in "Psychology Applied" (Northwestern University Press. \$4.00) a clear statement of the most practical findings of the modern psychologists and a most interesting application of these principles to nearly every phase of human living. Dr. George W. Crane is not one of those who blindly follow the leader and commit themselves to all the trashy nonsense that now parades in the garb of psychology in many of our texts. He does well to knock the Freudian idols over without apology. Though not discussing the spiritual principle in man and generally avoiding all reference to the soul, his selection of worthwhile factors and their simple application to human relations are sane and wholesome, and can be strongly recommended. While it is intended as a text, its straightforward style and clear presentation of subjects we are all intensely interested in make it a book for the home and the office.

Dr. Edna Heidbreder of the University of Minnesota has contributed a valuable presentation of the seven most talked-of systems of psychology in a style and manner that will be appreciated by all those who wish to be intelligently informed on these discussions. She has tried to be objective and presents each school with all the scientific accuracy possible. "Seven Psychologies" (Century. \$3.00) is not a defense of any of them but an honest effort to show the few paths that have been cut and the remaining sections of a wilderness calling for careful study and selection. Unfortunately her knowledge of the contributions of Scholasticism to psychology is little and her interest and appreciation of it less. She hates the Middle Ages for its dogmatism and she sees this terrifying bogey whenever the Catholic Church is introduced. But as a clear presentation of the modern thought outside the Church, it should be a useful manual.

Helps for Religious Study.—The instruction of converts is apt to fall into routine, unless the teacher is well upon his guard. Some of the pitfalls in this supremely important work, and some of the short cuts that will spare anxious hours and harmful ex-

perimentation, are told by Francis J. Weaver, S.J., in "Hints for the Instruction of Converts" (Burns, Oates and Washbourne. 2/6). Father C. C. Martindale, S.J., contributes a preface. Father Weaver has not attempted a systematic treatise, but rather has gathered up a variety of practical hints from priests long experienced in this work; and welcomed them no matter how homely, as long as practical.

That experienced catechist, the Very Rev. Canon H. Cafferata, has brought out a revised and enlarged edition of his "Catechism Simply Explained" (Herder. 65 cents). Although more adaptable for use with the English "Penny Catechism," it nevertheless contains explanations that will be of service in this country.

The 1933 edition of the Manual for Religious Vacation Schools will be hailed with satisfaction by catechists throughout the country. Copies may be obtained for ten cents from the Rural Life Bureau, N. C. W. C., 1312 Massachusetts Avenue, Washington, D. C. The Manual presents complete schemes of religion lessons, in which the various helps to knowledge and practice are coordinated with one another; thus sparing the teacher, especially the amateur, an infinite amount of trouble and wasted effort. The Manual is the work of the efficient Committee on Revision of the National Catholic Rural Life Conference.

Humor.—The publishers of "The World's Best Humor" (Boni. \$1.00), edited by Carolyn Wells, selected a most opportune time for the publication of this book. For indeed today all people have need for that most redeeming quality, a sense of humor, to combat the problems of life. Mrs. Wells has taken her editing quite seriously, with the result that we have a systematic account of the development of humor from ancient times down to the present day. The collection of tales, humorous anecdotes, jokes, embarrassing incidents, and witticisms, is certainly a most diversified one. The book itself is voluminous, containing 782 pages. It is a real value and should give the reader many pleasurable hours.

"Two Centuries of Anecdotes" (Christopher. \$2.25), by Tom Burns Haber, Ph.D., is one of those fruits of American scholarship which make an educated man start running around in circles. It consists of 200 anecdotes, all appallingly suitable for use in after-dinner speeches. There really are not a full 200 of them, since many of them, like Pennsylvania voters, are merely the same fellow under a different hat. But you are not urged to take much comfort from that fact; because the after-dinner speakers who go hunting for anecdotes will not even know it is a fact.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BANKERS' GOLD. Edgar Lawrence Smith. \$1.50. *Simon and Schuster.*
 COLLEGE OMNIBUS, THE. James Dow McCallum. \$2.75. *Harcourt, Brace.*
 COWBOY LORE. Jules Verne Allen. \$2.00. *Naylor Printing Company.*
 CRÈDE DES HUMBLÉS, LE. Abbé Alexandre Rosat. 10 francs. *Téqui.*
 DEVELOPMENT OF ECONOMICS, THE. William A. Scott. \$4.00. *Century.*
 FIGURES DE MIRACULÉS. Louis de Bonnières. 10 francs. *Téqui.*
 GERMAN JEW, THE. Abraham Myerson and Isaac Goldberg. \$1.25. *Knopf.*
 GUN JUSTICE. Jackson Cole. \$2.00. *Watt.*
 HOOFBEATS. William S. Hart. \$2.00. *Dial.*
 IMPRESSIONS OF SOUTH AMERICA. André Siegfried. \$2.00. *Harcourt, Brace.*
 INDUSTRIAL DISCIPLINE AND THE GOVERNMENTAL ARTS, THE. Rexford G. Tugwell. \$2.50. *Columbia University Press.*
 INFLATION. Donald B. Woodward and Marc A. Rose. \$1.50. *McGraw-Hill.*
 LITTLE MAN, WHAT NOW? Hans Fallada. \$2.25. *Simon and Schuster.*
 MODERN EUROPEAN CIVILIZATION. Hutton Webster. \$2.12. *Heath.*
 MODERN INDUSTRIAL ORGANIZATION. Herbert von Becherath. \$4.00. *McGraw-Hill.*
 MODERN PILGRIMAGE, A. Mary Berenson. \$3.00. *Appleton.*
 MONETARY THEORY AND THE TRADE CYCLE. Friedrich A. Hayek. \$2.00. *Harcourt, Brace.*
 MY DAUGHTER BERNADETTE. Francis Jammes. \$2.50. *Humphries.*
 ONE WAY TO STOP A PANIC. Irvin S. Cobb. \$2.00. *McBride.*
 OXFORD: ITS PLACE IN NATIONAL HISTORY. Sir John A. R. Marriott. \$2.00. *Oxford University Press.*
 PEOPLE AND THE CONSTITUTION, THE. Cecil S. Emden. \$4.00. *Oxford University Press.*
 PICTURESQUE WORD ORIGINS. \$1.50. *Merriam.*
 PRIMER OF INFLATION, THE. Earl Sparling. \$1.50. *John Day.*
 PROGRAM FOR THE WORLD ECONOMIC CONFERENCE, THE. \$1.00. *World Peace Foundation.*
 ST. IGNATIUS AND THE RATIO STUDIORUM. Edited by Edward A. Fitzpatrick. *McGraw-Hill.*
 SCIENCE OF HUMAN REPRODUCTION, THE. H. M. Parshley. \$3.50. *Norton.*
 SCIENTIFIC THEORY AND RELIGION. Ernest William Barnes. \$4.00. *Macmillan.*
 SPANIARDS' MARK. Allan Dwight. \$1.75. *Macmillan.*
 UNE ÉTOILE: EVE LAVALLIÈRE. H. Willette. 10 francs. *Téqui.*

Path of True Love. The Song at the Scaffold. Old Chicago. The Album. Hot Ice. The Father Brown Omnibus.

In her most recent novel, "Path of True Love" (Harper. \$2.00), Margaret Culkin Banning shows a keen insight into marriage, its joys and its problems. The heroine, happy in her richly appointed home with her devoted husband and chubby baby, was an exponent of the freedom-within-marriage theory. To her way of thinking, each had certain irrevocable rights upon which the other member should not encroach. Judy's idea worked out splendidly at first—she and Tom were happy, helping each other over the rough spots, yet enjoying a certain freedom of action with implicit trust in each other. All went well until Judy's college chum, Alexandra, appeared on the scene; then Judy had a real problem to cope with. So wisely and tactfully does Judy clear up this unpleasant situation that one admires her womanly intuition. Here is an interesting study of a modern woman and her problems. Cross-currents of life—political, social, and domestic—find their way into this engrossing story of young love.

Gertrude von le Fort, Germany's leading Catholic writer, has developed a beautiful theme in "The Song at the Scaffold" (Holt. \$1.25). This is the story of sixteen Carmelites of Compiègne who met death at the guillotine during the French Revolution, and of a seventeenth nun who fled in terror. Her inner struggles and final victory with God form an intensely vivid tale of Christian martyrdom. The story, based upon history and legend, is told in letter form and provides a delicate yet dramatic theme of human sacrifice.

As a tribute to Chicago, which this month becomes the Mecca of the sightseer and traveler, Mary Hastings Bradley's four short tales on "Old Chicago" (Appleton. \$5.00) are offered. Neatly bound in red on good paper and artistically boxed, they become a pretty souvenir of the World's Fair city. The four titles are suggestive: "The Fort" in frontier days; "The Duel" when it was only a town; "Debt of Honor" when it grew into a city; and "Metropolis" as it is today. While it is fiction, there is a background of history on every page and old familiar names and places quicken the memory and rejoice the heart of the lover of this symbol of modernity, which grew from a hamlet into a metropolis through the pioneering spirit represented in the characters so well portrayed in these books. The narrative style is brisk and entertaining, the dialogues natural and revealing, and the episodes chosen give a color and charm to the history. The set is part of the "Old City" fiction series.

Horrors on horror's head accumulate throughout the forty-nine chapters and 350 pages that make up "The Album" (Farrar and Rinehart. \$2.00), Mary Roberts Rinehart's new mystery. Four murders, two of special atrocity, a burglary, a grand larceny, and several minor infractions of the Decalogue and the penal code, are the main factors in the progress of the twelve essential characters, through "a fascinating maze of crime," to the ingenious and unexpected solution for which an old family album supplies the key and the title for the story. These figures are not all convincing, and the "fascinating maze" probably would have been measurably curtailed by a practical and economical editor, for any other than the prolific author who has constructed its so many tangles.

Robert J. Casey, feature writer for the Chicago *Daily News*, gives what spare time he can snatch from the reporting of the human comedy in Cook County to concocting highly successful detective stories. "Hot Ice" (Bobbs-Merrill. \$2.00) is one of his best thrillers, especially since it has humor, always a welcome ingredient in a story of this type. That gray and grim district just beyond Chicago's Loop has long clamored to be put into a book of mystery. This one will make you go to bed too late.

All of Mr. Chesterton's detective stories have been put into one thick book called "The Father Brown Omnibus" (Dodd, Mead. \$3.00). The volume comprises some forty-two stories in which the little round priest, who is so often compared to Sherlock Holmes and Philo Vance, exercises his wit and shrewdness in a fashion to delight all devotees.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Catholic Education in Brooklyn

To the Editor of AMERICA:

The chaplain of the State University of Louisiana, the Rev. M. Schexnayder, in the issue of AMERICA for May 6 seems to imply the Newman Club is an ideal attainment. There are many instances in which attendance at a Catholic College is a physical and moral impossibility. In these cases the establishment of Newman Clubs, with episcopal sanction, certainly is a step forward, but it is by no means an ideal condition.

As to Father Schexnayder's statement about Brooklyn (I assume he has in mind college and university studies) if he has reference to the numbers who may be accommodated, certainly not all of Brooklyn's Catholic colleges are filled beyond capacity. If he refers to the scholastic standards, may I ask what non-Catholic school of higher learning for boys in this city is better equipped for secular learning than St. Francis College or St. John's? And for girls than St. Joseph's? And for graduate work Brooklynites need but cross the Brooklyn Bridge to attend Fordham's Graduate School, whose various departments are second to no university in this country. Should Catholic boys and girls be placed in Long Island University—which, incidentally is far less prepared to confer the master's degree than St. John's—where such books are released for "pupil" consumption as "The French Revolution and Napoleon," by one of Long Island University's professors, Leo Gershoy. This work, a comedy of historical errors—errors, as is usually the case, disparaging the true historicity of various phases of the Catholic Church—was characterized by AMERICA's reviewer as "the murmuring brook, babbling and shallow." Yes, Newman Clubs may save the faith of a precious few, but it is well to bear in mind that the Church sanctions non-sectarian education with the same reluctance that she permits mixed marriages.

Brooklyn.

LYDIA AVERY.

Scrip-and-Stamp Plan

To the Editor of AMERICA:

Floyd Hagen has kindly written some comments on "The Scrip-and-Stamp Plan" contained in my letter published by you on April 29. Here are a few remarks in answer to his points numbered as they occurred in his letter: (1) "Difficulty of fair distribution of scrip to every adult." Not a great difficulty. Some might refuse, some tear them up, some neglect them, but the needy certainly, and the wiser presumably, would make use of them; (2) "Few business men would exchange a dollar's worth of goods for a piece of scrip." If the majority refused, the plan would have hard going, but for sake of trade, for sake of some profit, to help the needy and to avoid other taxes—say, the sales tax—enough would likely accept them; (3) "The real value of the scrip." A bugaboo! What of it? Who cares in ordinary domestic trading about the so-called real value of our circulating medium? I remember, when we were solemnly assured that our silver dollars were really worth only fifty-seven cents apiece, and no one hesitated to accept or to pay them out. That the Government might redeem the scrip at five-sixths of the stamp value was added so that people would be encouraged to use the scrip, knowing that no matter what happened it would not be a total loss. Besides, any tax on any thing can be said to lessen its real value, and here, as in the case of the tax, the Government gets the benefit.

Much talk and writing about the "real value" of currency is hazy. The President told us the other night how few, if all de-

manded it, could get gold for their certificates. Yet no one so far seems to be troubled about the real value of his certificates; (4) "No enforcement department" to compel the affixing of stamps would be necessary. Self-interest would be the enforcer. No stamp, no sale. If not affixed, *caveat emptor et venditor!* (5) "Scrip would depress the real value of good money spent for stamps." Theoretically it might, perhaps it ought to, but practically no, and what if it did? To all scrip haters good money would grow in value and the rest of us needing both money and scrip would use all we get hold of. The same old "real value" bobs up again; (6) "Scrip would run out of circulation every cent of currency." I doubt it. Perhaps again it ought to, but, there would be too great a demand for it. Even if driven out it would, like the cat, come back in quick order, for the scrip, if it moved at all, would move very fast and would not, anyhow, last very long. Scrip dies when the fortyth hand touches it. Scrip would only be in dollars and half-dollars.

As a matter of fact, our paper currency in domestic business is little else than token money, and, if foreign trade could be eliminated from consideration, it would go on circulating till it fell apart or into the mint, without ever worrying about gold reserve or its real value. Money and its circulation in theory is one thing. In actual life it is quite another thing. That is why, I guess, Mr. Montagu of the Bank of England said he did not know what money was, or words to that effect.

In our present depression, as a primer to start business like water poured down a dry pump, scrip could be very useful. Reaching into every community it would stimulate buying everywhere.

Canton, Ohio.

(REV.) E. P. GRAHAM.

Reply

To the Editor of AMERICA:

To reply to Father Graham's letter number by number: (1) The mechanical distribution of scrip under his plan still puzzles me—how am I to get it?—shall I wait in line, along with J. P. Morgan and the corner bootblack, to get my \$20? And what will prevent anyone from going elsewhere to get an extra share? (2) For the mere sake of trade, will a merchant exchange a \$20 suit of clothes for scrip which, with the first set of stamps affixed, is worth exactly fifty cents in the money he paid the wholesaler? And which, too, will cost him sixty cents to spend? (3) If no one cares about the real value of money, the Government could run the printing presses overtime and pay off all Government debts, avoiding all the worry about a balanced budget. (4) Self-interest would advise unscrupulous individuals to connive at avoiding the stamp tax. (5) "Theoretically it might [depress the real value of good money] . . . but practically no"; Father Graham contradicts himself since he has said the scrip might be redeemed at five-sixths of the value of the stamps attached—a reduction of sixteen per cent in the value of the real money spent for stamps. (6) Economists generally still agree on the validity of Gresham's law that "bad money drives out good"; of the two, scrip is certainly to be considered the inferior.

New York.

FLOYD HAGEN.

The Constitution and the Jesuits

To the Editor of AMERICA:

It would be enlightening to know to what other "glaring examples of eternal opposition of the Jesuit to progress" K. L. Gamet can refer us. He tells us (in the letter "Let's Scrap the Constitution!" published in the issue of AMERICA for May 27) that he is an "active Catholic, a product of eight years of Jesuit training and as many more years of close association with the Order in Spain, Mexico, and Germany." What a pity that that wonderful influence has borne, evidently, so little fruit!

But for the Jesuits progress would be an unknown quantity in this world. They are the upholders of our Constitution and its outstanding fighters against those who would scrap it. Mr. Gamet hails from Hollywood. Perhaps that explains it!

New York.

A. C. DRUMMOND.

Chronicle

Home News.—On May 25, at the Senate Banking and Currency Committee investigation into the affairs of J. P. Morgan & Co., a "favored" list was made public of those invited to purchase Standard Brands stock below the market price in the summer of 1929. On the list were the names of Calvin Coolidge, Norman H. Davis, John J. Raskob, Mrs. S. Parker Gilbert (whose husband was then Agent General for the Reparations Commission). The complicated details of the organization and the financing of the United Corporation, a large public-utility holding company, whose books are kept in the Morgan office, were revealed on May 26. After a four-day adjournment, on May 31 a list was made public of individuals who had been given the privilege of subscribing to stock units of the United Corporation at a price about \$15 below the market. It included the names of Edgar Rickard (generally understood to be a financial advisor to Mr. Hoover), Norman Davis, Secretary Woodin, Senator McAdoo, and John J. Raskob. George Whitney, partner in the Morgan firm, stated on May 31 that these lists of security holders represented people who were chosen because they were able to take the risk, and from the Morgan Company point of view were participating underwriters with J. P. Morgan & Co. The first days of the hearing had been marked by clashes between Senator Glass and Mr. Pecora, counsel for the Senate Committee. This difficulty seemed to be smoothed over on May 31, when Mr. Pecora at a Committee meeting outlined his method of procedure. President Roosevelt was reported to have unofficially advised members of the Committee on May 29 that he wanted this investigation pushed.

On May 26 Senator Fletcher, and Mr. Steagall in the House, introduced a joint resolution to abolish the gold-payment clause in all obligations, public and private, with the exception of currency. The bill had the backing of the Administration, and was passed by the House on May 29 by a vote of 283 to 57. All proposed amendments were defeated by overwhelming votes. On May 29 the House passed the National Industrial Recovery bill, sponsored by the President, by a vote of 323 to 76. It included an increase of normal income tax rates from the present rate of four per cent on the first \$4,000 of net income and eight per cent on the remainder, to six and ten per cent, respectively. These rates would be applied to corporate dividends, and the Federal refiners' gasoline tax would be increased from one cent a gallon to 1½ cents. The House wrote into the bill repeal of the section of the 1932 Revenue Act allowing net loss carryovers for one year. The Glass banking-reform bill was passed by the Senate on May 25 without a record vote. On May 27 the Senate passed and sent to the House the railroad bill.—The States of Delaware and Nevada voted on May 27 for delegates to conventions on ratification of the Prohibition-repeal amendment, and in both States repeal candidates won by large margins.

Truce in China.—After many days of denials that any plan was afoot for early signing of an armistice, a truce formally terminating the Chino-Japanese hostilities in North China was signed on May 31 at the Japanese barracks in Tangku. The document consisted of harsh military terms imposed by the victor upon the vanquished. The terms of the armistice were officially worded as follows: (1) The Chinese troops must immediately withdraw to the districts south and west of a line connecting Yen-chieng, Changping, Kaoling, Shunyi, Tungchow, Ningho, and Lutai; (2) the Japanese troops will occasionally visit these places by airplane or otherwise, and the Chinese authorities shall afford them the protection and facilities of inspection; (3) the Japanese troops will not continue in pursuit across the line, but will voluntarily withdraw to the Great Wall; (4) maintenance of peace and order north and east of the specified line and south of the Great Wall shall be carried out by Chinese police authorities; (5) this agreement shall come into force immediately. All questions relating to Manchukuo, an indemnity, and other contentious matters, were deferred for direct negotiations between the Governments.

Gandhi Survives Fast.—On May 29, Mahatma Gandhi completed the three-week fast which he imposed on himself as a protest against the discriminations practised by high-caste Hindus against the untouchables, or depressed classes. Prior to the fast, it was not thought possible that Gandhi had sufficient strength to endure the strict abstinence from all food. At the end of the period he had set he was emaciated and completely exhausted but still strong in spirit.

Peace Between Colombia and Peru.—Colombia and Peru signed an agreement on May 25 with the League of National Council to cease the Leticia war immediately. The disputed territory, according to the agreement, is to be turned over to a League commission, one of whose members would be from the United States, to administer pending a settlement of the dispute through this commission. The ceremony was impressive, the Colombian delegate, Eduardo Santos, declaring, "Our peoples have agreed that they ought not to fight each other but to unite against hostile nature." The action of the two nations met with enthusiastic commendation at Geneva and generally in the international press.

Question of the Aggressor.—From such widely distant places as Washington and Geneva the question of the definition of an aggressor or initiator of offensive warfare continued to reflect the preoccupations of the various Governments in the field of international relations. The "simplest definition of an aggressor," propounded at Geneva on May 22 by Norman H. Davis, as one "whose armed forces are found on alien soil in violation of treaties," met with opposition in the World Disarmament Conference from the British group. The attitude taken by the British was that it was necessary to know the background of each case in order to determine responsi-

bility. A fairly comprehensive definition was offered by the security committee. In the line-up Italy was thought to side with Great Britain in hesitating to designate the use of force as the essential mark, while the Soviet definition, though elaborate, was considered in line with that of the United States. In a statement on May 31, in Washington, Viscount Ishii, veteran Japanese diplomat, who with Eigo Fukai, deputy governor of the Bank of Japan, had concluded discussions with President Roosevelt in preparation for the World Economic Conference, insisted that it was wholly one-sided to confine the idea of aggression solely to the invasion by armed forces. Treaty breaking, said Viscount Ishii, was equally aggression, and specifically the use of boycotts—reflecting thus the Far Eastern situation. The United States position on this definition was similar to that expressed by Mr. Davis in urging a universal no-force treaty in opposition to the British position, which would reserve the liberty to use force in certain regions, particularly on her northern boundaries in Asia, which Britain considers vital to the maintenance of the Empire.

Conditions in Germany.—While Von Papen was startling the world by his appeal to the military traditions of Germany and later by a plan of federated States in Europe built on the basis of race unity, Chancellor Hitler continued to hold the reins tightly, eliminating various manifestations of race hatred. On May 28, at Duesseldorf, 500,000 gathered to honor the "martyr-hero," Albert Leo Schlageter, killed during the French occupation. Instead of being the threat against France so luridly foretold by the press, it proved to be an orderly gathering with the purpose of intensifying nationalism and without a gesture that could excite France. Hitler himself stayed away and forbade army maneuvers. His mouthpiece, Captain Goering, in the oration of the day spoke not of France but of the former Marxist regime at home as the enemy Germany had to fear. His theme was peace, and he painted Schlageter as the ideal of the new Germany which wants not war but peace. The Nazi attitude towards the Jews seemed to be mitigating, many of the announced proscriptions having never been made law or failing of execution. While Germany refused to allow the League of Nations to touch questions of internal polity, such as the condition of Jews in Upper Silesia, it was reported that the limitations on the Jews in Germany would not be applied there. At Danzig, where the Nazis on May 28 won the local election in a day of peaceful balloting, it was publicly announced by Dr. Hermann Rauschning, who was expected to be the Nazi head of the new Government, that the Constitution and existing treaties would be kept inviolate and that the non-Aryan rule would not apply. There was no unfavorable reaction on the part of Poland after the election. The National Socialists increased their seats from 13 to 38; the Center party retained 10, losing 1; the Socialists lost 6; and the Poles continued to hold 2. In handling the reorganization of the Protestant churches in Germany, intense rivalry developed, and it would seem that Chan-

celor Hitler inconsistently placed his powerful aid behind the German Christians, a Nazi group, in their fight to wrest control from the present religious dignitaries who unanimously voted that they would not permit politics to enter the religious field. Knowing that it was Hitler's expressed will that a Nazi be appointed the Reich Bishop of the new German Protestant Church, and having Dr. Mueller presented to them as the only acceptable candidate, the twenty-nine groups turned to Dr. Von Bodelschwingh. The battle still raged with Hitler threatening.

The Bernheim Petition.—A report upon the petition of Franz Bernheim, Jewish resident of Upper Silesia and refugee in Prague, which asked for the abrogation of anti-Semitic laws in that region, was given by Sean Lester, of Ireland, to the Council of the League of Nations at Geneva on May 30. Mr. Lester found that Germany's anti-Semitic legislation was in conflict with her treaty obligations in Upper Silesia, and emphasized that Germany's recent declaration on this matter implied that this legislation would be annulled. Friedrich von Keller, for Germany, refused to accept this report. He held that his recent declaration, which he reaffirmed, should suffice—contesting Herr Bernheim's right to submit the petition, also his right to raise these particular issues, since he was not personally affected by the legislation. Mr. Lester then proposed that the discussion of the report be postponed for a week or two pending the normal procedure of referring the objections to a committee of jurists. Over Germany's abstention the Council then adopted this proposal. In the accompanying discussion various members of the Council expressed their disapproval of anti-Semitism; Miguel Zulueta, of Spain, mentioning Spain's "maternal interest" in the Jews of different lands descended from those whom Spain once expelled. Herr von Keller insisted that the discussion should be limited to Upper Silesia, and not stray into wider fields, and pointed out Germany's previous interest in national minorities. The press in Germany largely ignored the event.

Canadian Parliament Prorogued.—In the speech from the throne at the adjournment of Parliament, the major legislation of the session was reviewed. Of principal note was the sanction given to the agreements of the Ottawa Imperial Economic Conference held last summer. These resulted "in a profitable and steadily increasing volume of empire trade." No mention, it was noted, was made of the World Economic Conference soon to be held in London. The trade agreement with France, ratified in May, regulating customs tariffs, together with the convention governing the rights of nationals, commerce, and shipping, was believed confidently to be of a nature to "promote trade between and confer mutual benefits upon the two countries." In the course of the session, "a fair and equitable redistribution of the electoral divisions of the country has been accomplished," in accordance with the last decennial census. As regards "the intricate and delicate problems of railway transporta-

tion," these have been dealt with by legislation embodying the essential recommendations of the Royal Commission. The legislation, it is stated, was "based upon the principle of maintaining the integrity of our two transcontinental railways systems." The speech ended on a note of optimism, and of praise for the courage of the people shown "in these troubled times."

Japan Seeks Naval Equality.—In spite of the fears expressed by Norman H. Davis, United States Ambassador at Large, that public opinion would be unfavorably influenced, the Japanese chief delegate at the World Disarmament Conference in Geneva, Naotake Sato, stated in the discussion on May 26 of the draft general-disarmament convention that this should omit all reference to the Washington and London naval treaties, if Japan were to sign it. By the Washington treaty of 1921-22 the ratio for the navies of the United States, Great Britain, and Japan was set at the ratio 5-5-3 for capital ships, and at the London Naval Conference of 1930 this was extended to other classes of fighting ships. The Japanese delegate let it be known, privately, that Japan was aiming at naval parity at the naval conference in 1935. Mr. Sato indicated that what his Government had principally in mind was not so much an increase in Japan's armament as a reduction in the navy construction of the other countries in accordance with the spirit of the treaties.

Hopes for Debt Settlements.—A Washington dispatch to the New York *Times* of May 30 stated that President Roosevelt would use his treaty-making power to effect a debt settlement with European countries without recourse to Congress. It was understood that he would negotiate for the permanent reduction of the debts and probably the suspension of the June 15 interest payments. The door would be open for Great Britain and France to waive payments in June on the score that treaty negotiations were in progress, which would save \$75,390,000 to the former and \$19,154,000 in the case of France. Partial instalments were also suggested as possible. If the debts are paid in paper instead of gold, according to the Steagall resolution in Congress, the British would save nearly \$10,000,000. Nevertheless, the British were reported as much more concerned over the question as to whether they should have to pay the actual instalment or not. The countries of southeastern Europe were reported as uniting on their debt problems in preparation for the World Economic Conference. In spite of the improved budgetary condition of Jugoslavia, Hungary, and Austria, these countries would still be faced with their formidable difficulties in transfer.

Gran Chaco Neutrality.—In the Gran Chaco war the question of neutrality became more involved during the week, when the Chilean Foreign Minister at La Paz announced on May 30 that his Government would keep open its northern ports on the Pacific Coast to Bolivian traffic. This action on the part of Chile was taken shortly

after Argentina had served notice on Bolivia to the effect that no war supplies would be allowed to cross her frontier. While Paraguay construed the affair as a breach of neutrality, the Chilean Government stated that her action was strictly neutral, inasmuch as her ports were open not only to Bolivia but also to Paraguay. In defending her attitude Chile cited as an example of neutrality the attitude of the United States before her entry into the World War when she maintained commercial relations with both the Allies and the Central Powers. Meanwhile the tension between Argentina and Bolivia became more delicate when a shipment of drugs destined for the Chaco region was held up by Argentine authorities at a frontier town. The Bolivian Government immediately protested this action, and stressed the fact that medicines and goods destined for humanitarian purposes were not war materials and should not therefore be held up. The situation was intensified by a report from the Bolivian press to the effect that Argentina, far from being neutral, was really on the side of Paraguay. In support of this assertion it was pointed out that while Argentina closed the southeastern Bolivian frontier, her vessels were traveling back and forth on the Paraguay River, carrying supplies of arms and ammunition from Buenos Aires to Asuncion. It was further stated that these same ships were also convoying Paraguayan troops to the front.

Chilean Trade Treaty.—On May 28, Argentina and Chile signed a trade treaty designed to end the commercial warfare between the two countries. The treaty supersedes a half-year's *modus vivendi* and provides that both signatories cooperate to prevent a repetition of last year's closure of the Transandine Railway. Foreign Minister Saavedra Lamas and Maximilian Ibañez, special Chilean envoy, initiated the pact for their countries. The treaty which is to last for three years must be ratified by the Congress of both countries, but there was every indication that this assent to the pact would be given.

In this season of conventions, an article by Edward F. Garesché, "A Plea for a Catholic Week," will be timely. Why not, he asks, have all our conventions at the same time and at the same place?

John LaFarge, in "Father White and the Maryland Project," will converse with a friend in front of a new commemorative tablet about the real meaning of the colony at St. Mary's city and its significance for us.

Is a pilgrimage a sight-seeing tour? Is it a voyage of penance? Neither one nor the other, answers Thomas J. Lynam, in a charming essay "On Pilgrimages."

Events move so rapidly in Detroit that the promised sequel by George Medway to his article last week has been held out, but will appear next week. It will be called "The Holding Company Evil in Detroit."